

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS AROUNDING IN THE WORK OF THE LORD."

1.00 PER ANNUM.

JACKSON, MISSISSIPPI, JANUARY 4, 1900.

VOL. II, NO. 8.

The Broadway Baptist Church, Louisville, Ky., has voted to use individual communion cups, Dr. E. C. Dargan opposing it.

Baldwyn and Shubuta report pastor's salary for 1899 paid in full. This is good—as good for the churches as for the pastor. Who else?

We are authorized by Dr. Venable to say that the Preacher's Institute appointed to meet in Crystal Springs, has been indefinitely postponed.

Rev. J. W. Sturdivant of Shuqualak goes to Carrollton, we suppose for two Sundays. We trust to hear great things from this noble church and good pastor during the year.

Bro. J. E. Phillips requests that all who subscribed to the Port Gibson Pastorium will send immediately to him amounts subscribed. Brethren, you hear? We urge that every one heed.

Dr. B. D. Gray of Birmingham, Ala., paid our office a most acceptable visit a few days ago. The Dr. seems to be in excellent spirits and health. He has done a great work in Alabama.

There is quite a number of Baptists in the legislature, and we shall expect them to lend their presence to our services of various kinds at the Baptist church, and shall exert ourselves to make them comfortable in every respect.

There are 1,400 millionaires in Greater New York, 320 in Chicago, 220 in Philadelphia, 190 in Boston, 80 in Cincinnati, 50 in St. Louis, 60 in Baltimore, 30 in New Orleans, 20 in Louisville and ten in Memphis. There are 3,985 in the United States.

Gov. Longino has just honored our office with his cheerful presence and encouraging words. The Governor is a Baptist of sterling worth, and in full sympathy with our organized work. He is going to try to do the right thing in all cases. Let prayer be made in all the churches that he may be strengthened and guided in the discharge of his efficient duties.

Rev. Ian Yohannan of Persia delivered an address in the Baptist church this city last night and will speak in Clinton to-night. He comes well recommended and seems to be a capable and worthy brother. He speaks very favorably of the outlook for Baptists in Persia, as there are several ministers in the Presbyterian church there who will go into Baptist churches and work, just as soon as they are inaugurated there.

Both branches of the Legislature met on the 2nd inst. at 12 m. The opening prayer in the Senate Chamber was offered by Rev. W. F. Yarborough pastor of the Baptist church and the opening prayer in the House of Representatives was offered by Rev. J. B. Hutton, Pastor of the Presbyterian church. A. J. Russell of Meridian was elected Speaker of the House, and E. Pink Smith of Greenville, Clerk of the House.

You are falling far, far short of your divinely appointed mission, if you are not seeking, through godly living and zealous effort, to build up an influence that will tell for Christ. A Christian that is useless to the Master's cause is an anomaly, a contradiction. Yet they are legion. The harvest is plenteous, but the laborers are few. May God stir our souls, that our devotion and zeal may be commensurate with the claims upon us!

A special cable despatch from London to the New York Evening Post of Saturday contains this interesting item: "The Baptist denomination clearly flourishes. Official statistics show an increase this year of 7,000 members, twenty-five chapels, seven churches and 120 local preachers, while the baptisms numbered 16,899." This news is certainly as good as any that has been cabled from England in many a day.

Jackson College (colored) is doing a fine work under the wise leadership of Dr. L. G. Barrett, the efficient President, who has been at the head of this institution for six years. The present attendance is double that of last year, and the outlook is full of promise. Dr. and Mrs. Barrett are members of the white Baptist church, Jackson, worship with us, and co-operate with us in every way practicable for the upbuilding of the Baptist cause in Jackson. The college has ten instructors, who seem to be capable and worthy of the confidence and encouragement of all Baptist people.

A STATEMENT.

To the Stock holders of the Mississippi Baptist Publishing Company.

Men and women who put their money into an enterprise are entitled to know all the facts in the situation. A regular annual statement to stock-holders will be sent out June the first, 1900, just one year from last quarterly payment of stock. In the meantime, we are sure a statement of the present condition of affairs will be welcomed. In general terms, we can safely say that at no time since the establishment of THE BAPTIST has the outlook been so encouraging.

THE BAPTIST has in the providence of God been called to pass through two quarantine seasons. These were trying times. Our receipts during these periods were distressingly small; but, since November 15th, they have been much larger than we expected. Our receipts for six weeks have been far in excess of running expenses. The Company owes not one cent, except a small balance on old paper debts, and this is reducing in a very satisfactory manner. We are much gratified to be able, notwithstanding the serious difficulties we have had to meet, to say that, in our judgment, the day is not far distant when all who have invested in the enterprise will be thoroughly satisfied with their investments. There is no cause for any one to sell his stock below par. Every one who took stock has two reasons for being well satisfied with the investment. First, because he has rendered a fine service to the cause at a most opportune time; second, because he can reasonably expect fair returns for money invested. It is the purpose of the management to improve the paper as fast as circumstances will permit. And in order to put the enterprise on a permanent, successful basis, no stockholder need expect for the first year much dividend in money. The dividend will be largely in equipments. We have endeavored to make an honest, clear statement.

Most of the strongest brethren in the State are earnest supporters of THE BAPTIST. Mississippi Baptists have never yet failed when the test came. They will not in making THE BAPTIST what it ought to be.

Love's Gift.

He sends her roses, but, ah me!
So warped is Cupid's plan.
That as she revels in them she
Dreams of another man.

—Chicago Record.

College Tidings.

We have thirteen new students in since Christmas and our enrollment for the session stands at 219. Several others are expected within the next few days.

It was announced a week since, that our solid and much beloved Professor Latimer would be married Jan. 3rd to Miss Myrtle Webb, the youngest daughter of our veteran ex-president, Dr. W. S. Webb. The brave and the fair have met and the faculty and the students are rejoicing over the great good fortune of our worthy young professor.

Hastily,

W. T. LOWREY.

Clinton, Jan. 2nd, 1900.

What a word to us! The last year—the culmination—of the nineteenth century. It is the shutter that will soon close the momentous nineteenth century. What an era of the world, whether considered religiously, financially, socially or politically! A retrospect summons before us a troop of memories, some thrilling the soul with pleasures and some saddening it with sorrows. We all have occasion to consider the words "It might have been." When the last day of the year 1900 closes, the old, dead century will be buried. We have lost many golden opportunities during this century, but one more, just one more, year remains. What record shall it bear before the great judgment of quick and dead? Even one year's faithful service would go far towards filling out a defective record. Let us gird up our broken purposes and resolutions, and apply ourselves assiduously to the numerous duties of the new year, that God may be honored, humanity blessed, and our souls enriched.

The achievements of the past, make it both possible and imperative that we think greater things and undertake greater things. Each year's accomplishments give us advantages over our predecessors, and every advantage we gain brings a corresponding obligation. All the great conventions and associations seem to recognize this fact. The Southern Baptist Convention recommended to the churches that they undertake to make their contributions to Foreign Missions 25 per cent. larger than in any previous year. All the State Conventions so far as we know have endorsed this action. And in their turn, the district associations have given their endorsement to the idea.

The Convention Board of the Mississippi Baptist Convention in its annual meeting on last December the 5th, for laying out its work for the present year, fell in line with what seems to be a general sense of duty, and projected its work on a basis of \$25,000; \$9,000 for State Missions; \$8,000 for Foreign Missions; \$5,00 for State Missions; and \$3,000 for other work.

This is \$3,000 in advance of any thing ever undertaken by the White Baptists of Mississippi. To raise this \$25,000 would require an average of less than 25 cents apiece, for each Baptist in the State. What an insignificant amount! But, of course we all know there are many hundred Baptists who will not give one cent to any department of mission work. Suppose we cut the number in two to start with. Then we have left 50,000. To raise the \$25,000 would require from this number only 50 cents each. Now, if we again divide the number by two, we have left 25,000. If only this 25,000 give to the work of missions, and average of \$1.00 each will make the \$25,000. We have increased in numbers, and the financial condition of the country is better than for many years. The world's corn crop for the year 1899, was 111,000,000 bushels in excess of the average crop. Cotton crops were fair, and prices ruled one-third above what was expected. "What shall we render unto the Lord for all his benefits unto us?"

THE BAPTIST.

"We Beheld His Glory."

John 1:14.

BY E. S. P'POOL.

Introduction.—These words are thrown into the midst of a sentence which is grammatically complete without them. Only after close study will you see why this expression was not made to bids its time and come after the main statement, as the Revised Version has it. The writer had, in mind this sentence: "The Word was made flesh, and dwelt among us, full of grace and truth." With the flush of such a thought in mind, he hastened to write it down, but when he wrote "among us," these words awakened his memory of Jesus while with them, and, with a fondness which was a passion, he wrote this personal recollection: "We beheld his glory, a glory as of the only-begotten from the Father." The theme is: "Beholding the glory of Jesus. The text, as you notice, contains two cardinal terms, which are the two hinges on which the whole thought turns. The sermon, therefore, naturally divides itself into two parts: 1. The Glory of Jesus. 2. The Beholding.

I. The glory of Jesus. This part of the sermon is based on the words "His Glory." The inquiring mind naturally asks—

1. What is the nature of this glory?

a. This is hard to define because of the complex nature of Jesus. "For great is the mystery of godliness, who was manifested in the flesh."

b. This glory was not merely material illumination. The painters, with grossly material conceptions, have filled our minds with pictures of Jesus going about with a halo on his head, or walking in a cloud of light.

If truth is beauty and beauty truth, then these representations are to be condemned, for nothing can be more untrue.

c. The glory here referred to was not identical with his power of working miracles, though sometimes associated with it. For he himself depreciated this power, and strove in every way that men might believe on him, and not merely wonder at his power. Besides, if this were the glory of Jesus, why speak of it more than that of the Apostles who also possessed this power?

d. This was neither his pre-incarnate glory, nor his glory after exaltation; because he had emptied himself of his attributes as the absolute, and had not yet been restored to his former place beside the Father. There can be only one true answer, which is this:

2. The glory of Jesus here referred to was the spiritual excellence of his personality, which, though internal and not always perceptible to mere sense, was, on occasions raised to such a power as to manifest itself in the effulgent brightness of his person. In other words, it was the moral excellence of his character, which sometimes under proper conditions showed itself in outward manifestation. We ourselves are aware that even the most ordinary human countenance is brightened in an inexplicable way, whenever the mind is quickened by a new thought or the heart is excited by a noble impulse. We should be unjust to deny a similar phenomenon to Jesus. We rather affirm it of

him. For with his perfect physical and mental nature, a soul untarnished by sin, and entertaining the very thoughts and motives of God, he must indeed have appeared a man perfect and glorious, even to the natural eye—how much more to the spiritual vision which sees realities and not mere appearances!

Though the Word became flesh, he was never fleshly. We must distinguish between abasement and baseness. Jesus, in surrendering his absolute qualities as equal with God and taking upon himself the nature of man and becoming subject to the conditions of earth, nevertheless did not lose his personal identity. This he could not do, from the very necessity of things. Jesus was the perfect man. He thus showed us what every one of us ought to be.

The truth of this proposition is further proved by

a. The use of the word translated "glory" in the Old Testament. This word in the Old Testament is used to describe the effulgent light that was a manifestation of the presence of God. God revealed himself to Moses in two ways. By his name, Jehovah, he revealed himself to intelligence, to thought. By the flaming light of his glory in the "burning bush," he revealed himself to sight. When Moses came down the mountain, the glory of God shone upon his face with great brightness, so that Aaron and the people feared and fled before him. The presence of God was manifested in the pillar of fire. "A cloud covered the tent of the congregation; and the glory of the Lord filled the tabernacle."

b. This word is used of Jesus in the New Testament. If there is any shade of difference in the meaning, it is only in this, that when used of Jesus, it has the added idea that the effulgent glory comes from a quality inherent in him, and is not conferred from without, as in the case of the "burning bush." John, in the verse of the text, says that this was "a glory as of the only begotten from the Father." This we take to mean that the glory of the Word made flesh was humbler than before his incarnation, but was undoubtedly marked as the glory of one intimately connected with the Father and sharing his nature.

There are many places in which the glory of Christ is spoken of in its different phases; but for the sake of brevity, we will only recall to your minds this personal reminiscence which Peter gives of his Master's glory. It is found in his second epistle, first chapter, the sixteenth and seventeenth verses. "For we did not follow cunningly devised fables, when we made known to you the coming and power of our Lord Jesus Christ, but had been eye-witnesses of his majesty." Here he is thinking of the majestic presence of Jesus. "For he received from God the Father honor and glory, when such a voice was borne to him from the majestic glory. This is my beloved Son, in whom I am well pleased; and this voice we heard borne from heaven, and we were with him in the holy mount."

c. The truth of this proposition is further made evident by the fact that the appreciation of the glory of Jesus was either conditioned on, or attended by a kind of spiritual discernment on the part of those who beheld him.

"Undoubtedly the witness had more than the sight of the body. This beholding was an internal perception. But the internal was the means of the external." Jesus said to Martha, "Said I not to thee, if thou believest, thou shalt see the glory of God?" John afterwards speaking of the hardness of the Jews, says, "But though he had done so many signs before them, they did not believe on him."

"On this account they could not believe, because Isaiah said—He had blinded their eyes and hardened their hearts; that they should not see with their eyes, and understand with their heart, and turn and I should heal them." While we know that the Jews did not see his glory because of their moral and spiritual incapacity, yet we have abundant evidence, on the other hand, that Jesus showed himself to those who believed. A believing mind is necessary to see fairly any truth, how much more truth of divine things!

This brings to us the second division—

II. The Beholding. "We behold his glory." John is especially happy in the use of this word "beheld." It belongs to a class of words which speaks not merely to the intellect; it addresses the heart. Its meaning is, to look upon, to view attentively, to contemplate.

It is used of august things and persons that are looked upon with admiration. "It is a restful seeing, with the idea of satisfaction." It is richer than the word meaning to see merely. It implies a fondness in the look which amounts to love and devotion. It tells the whole story of John's love for his Master.

Such beholding of the glory of Jesus purifies the heart. When Moses beheld the glory of Jehovah, which was terrible in its splendor, his countenance was changed. This was evidently only an outward correspondence to an inward change.

I once read of a man who had been robbed and tied on the railroad track, so that the train might run over him, and thus conceal the criminals. The victim was in an agony of fear. His ear upon the rail could catch the vibrations which told of the rapid approach of his awful executioner. He had been gagged. He could not move a muscle or cry for help. The train was nearing the bend, a quarter of a mile away. Then it came in sight—the whole glow of that glaring light upon him. In its dazzling brightness he read his death warrant. His past life and his future passed before him in a second. He grew hot and cold all in an instant. In a moment its thundering wheels would grind him to powder. In his imagination, he died that instant. He was unconscious; he could neither see nor hear. The engineer saw him. "O, God! Can I save him?"

He reversed the lever and put on all the brakes. The reverse motion of the drive wheels ground fire out of the steel rails. The train "slowed up," and stopped with the engine almost upon him. He was taken up as dead. His hair, which was black a minute ago, was now as white as snow. If we behold the terrible brightness of the glory of the Lord, our hearts will be purified by his holiness and his light, and our countenances will be changed into the likeness of his glory. O, the glory of a gray head, when that grayness

is a symbol of sympathy for humanity and of holiness to the Lord.

2. Prayer beholds the power which transfigures. Luke is careful to note that Christ was praying when "the fashion of his countenance was altered and his raiment was white and glistening." Who knows but that the countenance of Jesus was changed when he prayed?

There was a scene at college that I shall never forget. Special services were held for the conversion of the boys in college. After the sermon a professor whom I loved—a very consecrated man—led in prayer. He arose and began to speak as a little child to his father. Then he grew stronger and more bold, until all the depths of his manly soul poured forth in appeal. His trembling heart seemed afire with the love of God. His face seemed to be beholding a heavenly scene. He seemed to see all the relations between his "holy Father" and sinful man—the sinner, the broken law and the Savior—and to intercede on the side of God, yet in the behalf of man. With his reverend hands he seemed to take hold of the horns of salvation and to touch the very throne. God heard him. Every heart was moved, and many souls were converted at that meeting.

3. This change is also wrought by beholding the glory of Jesus in suffering for him. Suffering always puts the soul to the test, and all its higher powers are called into the uttermost activity. Besides, those who suffer for Christ get nearest to him; for there is no fellowship so close and endearing as the fellowship of suffering. Christians now suffering for Christ, being filled with the Holy Spirit, may, as truly as did St. Stephen, look "steadfastly into heaven and see the glory of God and Jesus standing on the right hand of God." Who of you has not seen the glory of a face which "bears the marks of the suffering of the Lord Jesus?"

4. Beholding the glory of Jesus imparts faith. The growth of St. John's faith was, in the main, similar to that of any other Christian; it was gradual. His teacher had shown him the way to "the Lamb of God that takes away the sin of the world." Then Jesus took his first disciples—John, Andrew, Peter, Philip and Nathanael—and went to a marriage feast in Galilee. There he performed his first miracle. John says: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him." They had already believed on him enough to follow him as the Savior, but they needed to grow in faith. It was beholding the brightness beaming from his face that imparted to his disciples a deeper and more abiding faith. O that we, by holding daily communion with Christ, and seeing his marvelous power, might behold the glory of his face, and grow from faith to faith.

5. Beholding the glory of Jesus imparts hope. Have you ever been in need of hope? You trust Jesus. You have faith in him. But circumstances all seem against hope. You "know all these things work together for good to them that love God." Still, with the present prospect, there is no room for hope. Then is the time for you to look away

to Jesus and behold his glory. There were two disciples, one Sunday evening, on the way to Emmaus. A third person joined their company. They were talking about the crucifixion of Jesus, which had taken place in Jerusalem the Friday before. They told him that they "had hoped that it was he that should redeem Israel." Now all their hope was gone. None so forlorn as they. Their Redeemer was dead and buried, and their enemies triumphed over them. This stranger took the evening meal with them; and "in the breaking of bread he revealed himself to them." They beheld the glory of his countenance, and knew that it was Jesus. It was this recognition that cheered them. They had a new hope, and returned to Jerusalem to impart that hope to others. If we but behold the glory of Jesus' face, the darkest cloud will have a silver lining, the blackest night will have a star, and we can have hope even against all circumstances.

6. Upon the beholder the glory of Jesus has the repelling and attracting power of love, repelling all that is base and attracting all that is noble within us.

The glory of Jehovah, as manifested in the Old Testament, was such as to inspire the beholder with awe and reverential fear. The glory of Jesus, as manifested in the New Testament, was such as to inspire the beholder with love and confidence. The two are one and the same. Did you ever look upon the ocean, and hear "the voice of many waters?" As you stand "upright, full-statured, breathing the keen air and looking out upon the expanding horizon," your bosom swells like the surging tide and your heart beats strong, like the thunder of the rolling billows. You are inspired with awe and dread at the immensity and power of the boundless sea; yet you yearn, with an uncontrollable desire, to plunge beneath its waves and bathe your tired soul in its cool, refreshing waters. So, when we behold the glory of Jesus, we are awed at the immense power of the Son of God; but when we see his face we are impressed with the boundlessness of his love, and the soul cries out, "Depth of mercy! Can there be mercy still reserved for me!" Then the sound comes, as from a distant shore: "O, the depth of the riches, both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out!" The love of Jesus is at the same time life-giving and terrible. He that rejects life in him cannot but find death. "For our God is a consuming fire."

Conclusion.—O, that we might daily behold the glory of Jesus! We may behold his glory by reading the testimony of John and the others who saw him, and by communion with him in prayer, even as he, while on earth, communed with his Father, and his countenance was clothed with the brightness of heaven. Just as a sculptor looks constantly at his model, and, stroke by stroke, chisels out of the ragged marble block a beautiful angel, so the Christian ever beholding the face of his Savior may be transformed, day by day, "into the same image, from glory to glory." O, Jesus, let us see thy face, and cause thou thy glory to shine upon us, for thy name's sake. Amen.

B. Y. P. U. Department.

BY W. P. PRICE.

In this introductory paper, I beg the readers' indulgence, while I say a word, personal, with reference to the work before us.

When I fathered the resolution, at Canton, asking the editor of THE BAPTIST to give us a B. Y. P. U. department, it was not of my thinking to create a place for myself; for, I was not then, neither am I now, my own choice for the place.

I greatly preferred to have some one called to this work, whose very name would be a guarantee of success; but, when, in his distress, the editor presented the matter to me, not once, but twice, rather than see our "Young People Department" pass before its time, I consented for my name to go to the head of this column.

In doing so, I was not unmindful, of some, at least, of the many difficulties to be overcome. Already, I feel greatly the need of unction and address, or doubts and fear crowd in upon me; and I beg the utmost sympathy, and most hearty co-operation of the entire brotherhood and address myself to these new duties.

But, notwithstanding the difficulties that perplex me, if a purpose to serve, in this capacity, in all sincerity; if a profound conviction that we have suffered, unpeakable loss, in the past, by not being able to mobilize and use our forces in the Master's service, through sheer lack of training; if a consecrating sense of what disastrous failure may be averted, in the future, by seizing the opportunity now presenting to go out with the tide at its flood; if a desire to see the embattling hosts of God out in the open, unincumbered and free from every entanglement of sin and Satan; "if these may be counted on to steady undisciplined speech, to strengthen the untied arm"—then, I shall not be wanting in courage to proceed with this labor of love, though tedious; it may be.

THE END AND AIM

Of this movement, at large, is to induce every Baptist, in the Kingdom, to read and study regularly, methodically, understandingly, the whole Bible, through and through, that we may grow thereby to be just such men and women, in Christ Jesus, or He would have us be, "while we sojourn in the house of our pilgrimage."

Oh, when Christians come to know "God's Word," what a brood of amazing questions will repose in everlasting oblivion—Selah!

THE METHOD CHOSEN.

In addition and supplementary, to what we already have, to consummate this object, to reach this "end and aim" is most feasible, and consists of simply:

1. A series of Bible Readings from day to day.
2. A series of Missionary Studies from week to week, beginning with "The New Testament Basis of Missions," and extending throughout the entire field of Baptist Missionary operations, from the "Acts of the Apostles" to the acts of the Baptists of to-day.

3. Weekly prayer and devotional meetings, promotive of piety and consecration of heart and life to the service of Christ; and, lastly, social meetings and gatherings of the young people, under the direction of the more mature and devout, protective of the young life against the evils of worldly society and enervating amusements.

MY AIM.

Necessarity circumscribed, shall be:

1. To give weekly, the Daily Bible Readings.
2. Call attention to the Conquest Missionary Course, by far the best missionary literature ever run through a printing press.
3. Give topics, with "suggestive thoughts," now and then, for the devotional meetings.
4. Glean items of interest, in plans and methods, from other states.
5. So stimulate the work in our own state, that every church that has a Sunday school will also have a "union."
6. Establish a "postal card exchange," every week in the year, between every "union" in the state, and this department in THE BAPTIST—this, this my brethren and sisters, fellow-laborers, one and all, is the delightful task before us.

To get this "exchange" in operation, I now urge every "union," at once, to elect a "reporter" whose business it shall be to address a "postal card" (or its equivalent) every week, to

THE BAPTIST.

Jackson, Miss.

B. Y. P. U. Department.

Containing a report of the proceedings of the last meeting of your union. Let all these reports get to Jackson by Saturday night, in no case later than Tuesday morning, if you want them to appear in that week's paper. Until these "reporters" are elected, let the pastors, or presidents, or secretary, or somebody, send in a report from every union for the next issue of the paper after you read this request.

Every Baptist in the state is getting as much money out of this department, as I am; now, let every one, do his or her share of the work, as I do mine, *cheerfully*, and we will be a huge success—for work at least!

REASONABLE QUESTIONS.

Sent to me at Winona, will be answered, if possible, in the next paper. These questions must relate to "our department," of course. All "puzzling questions" will be consigned at once to the waste basket.

Suggestions and counsel, from any quarter, will be thankfully received and duly credited.

DON'T FORGET.

If you should happen to write me relative to this work, to enclose a stamp, if you want a reply, for I am as poor as you are.

If you want "topic cards," missionary leaflets, information about organization of "The Baptist Union," write direct to

THE BAPTIST UNION,
324 Dearborn Street, Chicago.

And your wants will be supplied at once.

Conquest Missionary Course.

This special course was begun in October last and for the month of January we are to study "Baptist Beginnings in America," by Rev. Henry M. King, Providence, R. I.

Every Baptist, in all the land, ought to be interested enough in our great past to follow Dr. King in these "beginnings" of our fathers in this country, and see how they toiled and suffered to bequeath to us the most excellent heritage of all the ages past—soul-liberty, the right to worship God "under our own vine and fig tree," with none "to hinder or make afraid."

Conquest Meeting for January.

Topic: "Baptist Beginnings in America."
(Suggested Program Only.)

Missionary song service—two songs, stirring songs.

Prayer—all in secret one minute, then the leader audibly.

Singing.

Scripture reading: Matt. 10:16-34.

Prayer.

Paper, or address: Religious Intolerance in New England.

Paper, or address: Roger Williams and Religious Liberty.

Prayer.

Singing, or music: solo or quartette.

Collection and announcements.

Singing, and benediction.

Let this meeting be the last of the month, and assign the topics for papers or addresses beforehand. Use at least two songs 100 years old, for which consult some of the aged brethren and sisters, and have them help in the meeting.

Daily Readings.

Monday, January 8.—Leviticus 23:1-21. Holy convocation. Compare Exodus 23:14-17.

Tuesday, January 9.—Leviticus 23:22-44. One purpose of the feasts. Compare Deuteronomy 31:12-13.

Wednesday, January 10.—Leviticus (24): 25:1-48. A Sabbath of the land unto the Lord. Compare Exodus 23:10, 11.

Thursday, January 11.—Leviticus 25:29-55. Charitableness toward our kin. Compare Exodus 22:25-27.

Friday, January 12.—Leviticus 26. Rewards of disobedience. Compare Deuteronomy 28:15-16.

Saturday, January 13.—Leviticus 27. Sacred to the Lord. Compare Romans 12.

Saturday, January 14.—(Prayer meeting topic) IN THE FAR COUNTRY—Luke 15:11-24.

1. GOING TO IT.

2. THERE.

3. LEAVING IT.

4. HOME AGAIN.

(The Daily Readings appear in full in "The Baptist Union," No. 324 Dearborn street, Chicago, and should be in every Baptist home.)

Way-Notes.

On Thursday, 1 p. m., we left our office, and ran up to Goodman, where we spent a few hours most pleasantly with old friends. Pastor J. T. Ellis still holds the fort here, and seems to be doing well. More new buildings are to be seen than in any town of its size we have seen. Among them is the new brick building to be occupied by the bank. At 4 a. m. Friday we started again, and at 7 a. m. reached the prosperous town of Senatobia, where Brother W. E. Ellis is the under-shepherd of the flock. He now enters upon full time with the Senatobia church. The church seems joyous and hopeful as it enters upon the new year. A fifth Sunday meeting was in progress. We had the pleasure of meeting several of the ministers of the Cold Water Association: A. N. Billingsly, J. H. Tyre, H. J. Legge, B. R. Hughey, H. W. Rockett, W. E. Ellis and T. A. Knight.

Bro. T. A. Dodson, an aged servant of the Master, was present and quite active in the meeting.

The question of supporting the ministry was very thoroughly discussed and high grounds taken on the line.

Friday night we ran down to Wesson where a fifth Sunday meeting was in progress. Owing to the inclemency of the weather the congregation was small. The preachers present were: J. E. Thigpen, J. P. Hemby and R. H. Purser. Among the visiting brethren were: Z. T. Leavelle, A. V. Rowe and Ian Johansson, of Persia. The speeches and sermons at these meetings were strong and well-timed. Rev. R. H. Purser has been pastor here twenty years and is in great favor with his people. The membership numbers over 600.

In this town is located one of the finest cotton mills in the South.

At Senatobia we were entertained in the homes of Dr. and Mrs. Potter, Dr. and Mrs. Ellis and Bro. W. E. and Mrs. Ellis. At Wesson we were entertained in the home of our Brother C. R. Dale and his hospitable wife and daughters.

The questions of church attendance and of pastoral calls were ably discussed with much profit, we are sure, to all present.

We did well at each of these places for THE BAPTIST. It is growing with each passing week.

A NEW TESTAMENT CHURCH.

What constitutes a church in the Baptist denomination?

The pastor, however gifted and scholarly, is not the church. He is only a member of it, selected and set apart as a teacher and leader in spiritual things, whose mission is to labor for the upbuilding of the particular church over which he presides. He has no special legal authority or right over the weakest and poorest member of the church by virtue of his church relations.

But by virtue of his relation as pastor, he should be a leader of public thought, and full of good works and helpfulness to all his people and to the community in which he resides. "Follow me, even as I follow Christ,"

says the Apostle Paul, and the pastor has a right to expect the same fidelity and co-operation on the part of his people as is required of him.

The deacons, however spiritually minded, or however long may have been their official service, are only integral parts of the church. The trustees, in their associated capacity, do not constitute the church. They also are the servants of the church and society, and their power and duties are strictly limited and defined by the laws of the State in which the church is located.

In a word, it is the members, as a whole, that constitute the church, and the membership is confined to those who are believers in the Lord Jesus Christ, who are "born again," made "new creatures" in him, have been baptized on confession of their faith, and are keeping his commandments and walking in him. Every true Baptist church demands a "thus saith the Lord" for its faith and practice. No substitutions, no "non-essentials," no dictation from any one man, or set of men, can be accepted, but simply the teachings of the Lord Jesus, as made known in the revealed Word. For Jesus plainly says, "Ye are my disciples if ye keep my commandments, and do whatever I have commanded you." Therefore there is no room for narrow sectarianism. Our creed as Baptists is as broad as are the commands of the Son of God, whose authority is not limited, but supreme, both in heaven and on earth. So if our Podobaptist friends desire the broadest union of church fellowship, they have but to lay aside their man-made superstitions, and in their stead adopt and follow the plain New Testament teachings of the Lord Jesus.

Here as Christian Baptists we stand, and here we must stand, and our prosperity in the future, as in the past, will depend upon the strict observance of Christ's commands, as given in the New Testament.—LAYMAN, in *Examiner*, Janesville, Wis.

Pastoral Visiting.

A Methodist moved into a city and joined a certain church, and suffered many months of lonely isolation among strangers. He attended church regularly and enjoyed the sermons with his family. But all the while, both he and his family hungered in vain for a visit from their pastor. One Sunday, when the preacher and people had all gone to their homes, the treasurer of the church was gathering the money from the collection baskets. Imagine his surprise to find one-half of a ten dollar bill in one of the baskets. On the back of the half bill was pinned a slip of paper with the following words: "If the preacher will call on my family living at 987 Blank Street, he can get the other half of this bill." During the week, the preacher incidentally met the majority of his board of stewards and scores of other members, nearly all of whom were very anxious to know "if he had called on the family living at 987 Blank Street."

We recently met with a preacher from California who tells of an episode in pastoral visiting quite as suggestive as the cutting in twain the ten dollar bill. The unsophisticated

new pastor entered one of the homes of his parish to find the lady of the house in her working dress, and very much embarrassed. The mechanical, matter-of-fact preacher, paid very little attention to either the embarrassment or apologies of the good sister, but proceeded with his routine of questions, and soon called for the Bible and prayer. He read every verse of a very long chapter, and then both knelt for a prayer commensurate with the chapter read. When the pastor arose from his knees he was astonished to find the lady arising from her knees elegantly dressed, her face powdered, hair brushed, and all her embarrassment gone! Long prayers are not always out of place.

There is no realm in which the foibles and follies of both pastor and people come to the surface more grotesquely and pitifully than in pastoral visiting. Think of the absurd contradiction of a pastor claiming that God called him to preach, but not to visit his people! How can he properly feed a flock from the pulpit without knowing the conditions of the home life of his hearers? On the other hand, it is really more absurd to hear people of the pew called to be kings and priests, saying: "My pastor doesn't come to see me, therefore, I'm going to quit being a king?"—*St. Louis Christian Advocate*.

FAILURES IN LIFE.

There are many such. Sometimes one is at a loss how to account for some of them or not, their direful results are, nevertheless, well known, and in many cases these follow us through life. What we want is to arrange our lives and everything connected therewith, in a manner to avoid as much as possible evil habits and their resultant acts. And the first requisites to have some theoretical knowledge as to how to act.

From good men who have gone before us, we can learn much. Their maxims are worth a great deal to us, particularly if we are placed in somewhat similar circumstances. And in this connection we give you a dozen business rules, drawn up and proved by the president of the London Chamber of Commerce:

1. Have a definite aim.
2. Go straight for it.
3. Master all details.
4. Always know more than you are expected to know.
5. Remember that difficulties are made only to overcome.
6. Treat failures as stepping-stones to further effort.
7. Never put your hand out farther than you can draw it back.
8. At times be bold; always prudent.
9. The minority often beats the majority in the end.
10. Make good use of other men's brains.
11. Listen well; answer cautiously; decide promptly.
12. Preserve, by all means in your power, "a sound mind in a sound body."

The sermon at another place in this issue by our Mississippi brother, now at Rochester Seminary is well worth a careful reading. Bro. P'Pool is a graduate of Mississippi College, of the class of 1891.

Brother Rainwater has closed his part in the discussion of Election, and this article will close mine. I ought to say, however, that I have sent an article to THE BAPTIST on the Baptist Confession of Faith and Election which is apart from the discussion.

I very much regret that in his closing reply Bro. R. should have done himself as well as the writer such injustice, and worse than that, that he should have drawn such a caricature of God's holy doctrine.

Bro. R. did not attempt a reply to my last article, but makes this startling statement, that I "have conceded the only point of difference in the discussion between us and there is no room for further argument, and the concession is that salvation is conditioned upon faith." Is it possible that my brother is bewildered. We have been discussing eternal, unconditional, personal election, that is the question and not salvation at all, except as it has been referred to as the result of election. Then too, I did not concede what I have never denied. What does this last maneuver of my brother prove? I think it proves that he saw he could not possibly meet the overwhelming vindication of the doctrine in question and so he shifts from the question at issue to one that is not at issue at all. In this last ditch he took shelter before retreating from the field of conflict.

Again Bro. R. says that I "attempted to draw some fanciful distinction between unconditional election and salvation itself." Here Bro. R. throws discredit upon the word of God himself. It is God who draws the distinction, and not me. I am amazed at the wild and reckless flight of Bro. R. from the force of God's eternal truth. Does Bro. R. not know the difference between God's purpose in eternity to do a thing and the actual doing of that thing in time through the means he employs? He seems to have failed to comprehend holy Scripture, or else is not disposed to accept it as the end of controversy. Here at this point I could cover him all over with proof of the distinction he refers to, but what would it avail.

His caricature of God's holy doctrine is painful to the heart of any one who loves the doctrine of sovereign grace, and does violence to the truth itself. Here is his caricature of the doctrine in question. He would put words in the mouth of God and have God address his creature thusly: "A, I have from all eternity elected you unconditionally to eternal salvation but you must repent and believe, otherwise you cannot be saved." This will bear off the palm for misrepresentation of the teaching of the Holy Spirit on the subject in question. It makes God appear in ridiculous light by juggling with the sacred doctrine. Alas! Alas! I repeat I very much regret that in his closing reply Bro. R. should have done himself and the writer such injustice, and that he should have drawn such a caricature of the holy doctrine.

About the Atonement. Well I believe that there is a sufficiency in the atonement for the salvation of sinners without distinction, and upon that fact rests the universal invitation of the gospel. The water of life from the

cross flows freely and whosoever will may come to Jesus and live forever, "whosoever will let him come." I believe in Particular Redemption, that Christ laid down his life for his sheep, that he bore their sins in his own body on the tree, that he redeemed them from the curse of the law.

Well I will close by saying that the discussion is over, and as to whether the writer succeeded in establishing the doctrine in question by holy Scripture must be left to others to say. I have advocated the doctrine because I believe in my very heart that it is true, and true because it is taught in the Bible. I regret, however, that I was not able to have discussed it better. It should have had a stronger man to have done the subject justice. May the dear Lord pardon the poor and imperfect services of the advocate of his blessed truth, and may the discussion redound to his glory and the furtherance of his cause I humbly pray.

Since the discussion has elicited some interest down this way I have been asked the question as to who Bro. Rainwater is. I have replied that I have been informed that he is a member of a Baptist church, a lawyer, a State Senator, elect from his district, a resident of Batesville, and a good man. I write this for the benefit of those who would like to know. As for his intelligence and vigor as a writer his articles speak plainly. I risk nothing by saying that he has shown marked ability as a writer. Indeed we seldom find a layman who can wield a pen so strongly and forcefully on theological topics, and if he and I had exchanged positions in the discussion he would have swept me off my feet and have driven me from the field.

As I conclude, my heart prompts me to say that I love Bro. Rainwater, and although he and I may never agree on Election in this world, we both live in hope that through the grace of our Lord Jesus Christ we may enter that bright world where we shall see and know as we are known.

May the blessings of God rest upon my brother and may the lamp of his love be his light till the shadows flee away.

O. D. BOWEN.
Ellisville, Miss., Dec. 23, 1899.

STRAY SHOTS.

Because the Baptist cause is comparatively weak in New Orleans, an idea seemingly prevails that the denomination is of recent origin and of minor importance. A late item in one of the city dailies reads thus: "The Rev. Mr. Elliott, who has just died in San Francisco, established in 1845 at Pella, Iowa, the first Baptist College in the United States." Presumably the State of Iowa is meant: as Brown University, R. I., was established in 1764; Hamilton, N. J., 1819; Waterville, Me., 1820; Columbian, Washington, D. C., 1822; Georgetown, Ky., 1824; and Newton, Mass., 1825.

Baptist Colleges were founded in Virginia, North Carolina, South Carolina, Georgia and New Hampshire within a decade after Newton, and ten years before that at Pella, Iowa. The list is now too great to be enumerated in this brief article, and they stand high in scholarship, attendance and wealth. Among those latter are Newton, Rochester, Colby, Upland,

Columbian and Chicago Universities. Alabama, Mississippi, Louisiana, Arkansas and Texas are forging to the front, and also Tennessee.

New Orleans has been a cemetery for Baptist interest. As early as 1819 a small church was started there. Persons of that faith moving there generally failed to cast in their lot with the little struggling band. They preferred more fashionable or influential bodies of other denominations and identified themselves accordingly, and thus wandered away with their children. Some of the more zealous Christians in other folds, there, to-day, are the descendants of Baptist—a fact some of them may not know. The oldest church now in existence, is the First, which is to celebrate its 56th anniversary the 28th inst.

L. A. DUNCAN.
Meridian, December 25, '99.

THE IMPERISHABLE MINISTRY.

In contemplating the closing days of an honored minister of Christ, we were impressed with the intangibility of much of his work. His work has been faithful and fruitful, but it has been but one period in the eventual history of a strong church. No fortune followed the name of this preacher; he had no mansion, neither did he have a business to perpetuate his name long after he had ceased active labors. He finished his course, and took his departure, leaving to another the pulpit that had been his. It seemed as if every tangible evidence of his existence and work had disappeared. It seemed a perishable ministry indeed.

Further contemplation, however, showed elements that were more lasting. How many hundreds of hearts held memories of blessings received from this servant of the Lord—memories which should never be lost in all the years to come? How many hundreds of lives have traces of the influences of which these persons were so well aware that they could never willingly forget the one who exerted them. With these there were hundreds of others who knew of gracious deed and tender ministry to loved ones in the past. These hundreds separated the one man from all others, and cherished in their hearts the memory or example of this one man. In this is the true monument of the preacher. It is an imperishable ministry. Never will it be forgotten, never will its influence cease, for the dawning of eternity will but transfer the hearts that cherish this ministry from one world to another. Furthermore, it is work that perpetuates and prolongs itself upon the earth as the ministry passes on from soul to soul, and from life to life.

If this, then, be the imperishable side of a preachers ministry, it ought to be that to which he mainly addresses himself. It may be well for the preacher to gain a reputation as a builder of churches, a force in politics, as a writer of books, or as a social leader—but all these are transitory effect of his ministry, all of which shall fade from the memory of the people. The intangible will, however, be the more lasting. As the preacher puts himself into others, getting deep into their hearts, and acting powerfully on their

lives, then that which may seem at the time to be a mere trifle, becomes in the end the most lasting of all. The unseen, often the unknown, all this is that which abides. The more a pastor learns to look for this imperishable, but at the same time unseen and modest ministry, the more permanent and sure is he building his monument, and giving lasting power to his work.

It is not amiss for us who sit beneath the ministry of other men to bear in mind also this quality that gives real value and worth to any man's service as a preacher and pastor. The standard is not brilliancy, his financial abilities, any of these things; it is as to how he is impressing the hearts and shaping the lives of those who listen to him. These other things are accessions of great value, and they have their place. The chief thing, however, is deeper than these. Laymen can well relieve a man whose ministry measures up to this standard of the duties of organization and finances. They can excuse brilliant pulpit pyrotechnics, and such like attractions, for the sake of the more abiding ministry. If we can learn to look away from the external show of crowds, of newspaper fame, of literary and scholar reputation, down to that which alone shall outlive a preacher's personal presence, we shall do well.—*Christian Index*

Baptist Reformation.

IN THE BAPTIST of Dec. 7th appears an article—clipped—from an "exchange" under the above caption by Rev. John Clifton, in which he claims Baptists need reforming. Bro. Clifton says: "Catholic theology denies the existence of a universal spiritual church, and declares that the Scriptures teach that there is none but a visible outward church, etc."

To contrast with the Catholic contention, the writer says: "Baptist theology affirms the existence of a universal spiritual church composed of the aggregate of the redeemed and declares that the Scriptures teach in addition to it that there are also visible local churches. Baptist theology also declares the universal spiritual church and not any visible . . . church was builded on the rock."

Bro. Clifton contends that Baptists who deny the existence of an universal, spiritual church are drifting towards Rome. His contention is about this. Baptist theology whether right or wrong must differ from Catholic theology whether right or wrong. He thinks one that calls in question the existence of the universal, spiritual church and claims that the visible church is the one spoken of in Mat. 16 is not a Baptist. Hence the reformation needed. The writer seems to think that Baptist theological writers were infallible or inspired. Theology to be correct must accord with the Scriptures. Baptist principles or faith are founded on the Scriptures. I have just as much right or authority to write "Baptist Theology" as any man living. The claim that there is a visible and invisible church is a contradiction of terms. Christ set up or builded only one order or institution. It is conceded that it was not set up before He came and that that was His mission.

The universal, spiritual church must include all the redeemed from Adam to the second coming. So the universal spiritual church or kingdom had been in existence four thousand years when the Christ came. That great universal, spiritual "church" is the influence, the fruit, and will be the harvest of visible operation by visible organized means, and will constitute Christ's kingdom—the bride—the lamb's wife—the general assembly of the first born, at the coming of Christ.

The term "church" cannot apply to any institution that does not carry the idea of an organized assembly—an organic unity. Theologians and others have been puzzled with church succession. On the one hand, if they claimed that it was the visible assembly that had the promise that the gates of hades should not prevail against, they would be required to show a succession from the Apostolic assembly. On the other hand, if they conceded a universal, spiritual church composed of all the redeemed that had the promise, they would have to admit that the regenerated of all other denominations are as much members of "the church" as themselves. But, Baptists claim that the church that Christ set up and promised that the gates of hades should not prevail against it, is the Baptist church. There is no way under heaven to unchurch any redeemed soul, under the universal, spiritual, invisible theory, whether they be Catholic or Protestant.

The foundation is one thing, the building is another. In erecting a building men dig down into the earth and lay stones and call it a foundation but it is only a part of the building. It is the earth its self that is the foundation—the thing that upholds every thing. It is God the Holy Spirit shed abroad in the heart—the revelation from God that is the foundation of Christ's assembly. "Flesh and blood hath not revealed this unto thee, Peter, but my Father which is in heaven, and on this rock I will build my church and the gates of hades shall not prevail against it"—i. e., the foundation. See Matt. 16.

The church at Jerusalem might have scattered to the four winds but wherever a "few" met together having the witness within—the foundation—they could organize. Of course, they are required to keep the laws and administer the ordinances as the Christ and His apostles delivered them. There is where Baptist succession comes in. The Spirit's reign was to be like leaven hid in the meal. It was to go on permeating the world till the Christ should come, through the instrumentality of that institution that Christ set up for the furtherance of His kingdom.

The invisible, universal, spiritual concept has no laws, ordinances or commands. Bro. Clifton concedes any kind of a religious organization to be a church. He speaks of the Catholic church, the Lutheran church, the Presbyterian and other churches, and the "Baptist" denomination.

I think the reformer needs reforming. Why did he not go to "Baptist Theology" for a definition of church. The true meaning of the original term cannot be applied to other than so many as can assemble together with the proper spiritual qualifications, and organization, observing the laws and ordinances as

Christ and His apostles delivered them. The term church is being used in a generic sense, applied to every kind of a cult—like the term Baptism is being applied to sprinkling, pouring and immersion. To use terms that way would change the word of God. I here, submit a challenge to any one who will take it up. I can apply the term mugwump to Christ's assembly with as much propriety as any one can "The Church."

In the Indian language mugwump is synonymous with the English, Lord. The Indian's habitation was named wigwam—hence we have mugwump's wigwam, which is exactly synonymous with the terms in Greek, from which the term church is derived. (See Webster, Clark.) There are several other things suggested by the article that I would like to notice, but cannot at this time. I would like to receive a reply to this from Bro. C. or any one else. I want to be drawn out on the subject from a common sense standpoint.

Please request the paper from which you clipped to copy; and that, if Bro. C. deigns to reply that he will do so through THE BAPTIST, as I do not take his paper. I suppose you published the article for the purpose of criticism, as I can't think THE BAPTIST indorses that article. Fraternally,

W. L. MULLINS.
Dallas, Miss.

BEING TOO MANY PERSONS.

"I might be one pretty good girl, perhaps, but as for being eight or ten of them, I may just as well give up trying," said Mabel with a laugh, but with a little note of trouble in her voice.

"Eight or ten girls?" questioned grandma, wonderingly.

"Well, there's the neat one," explained Mabel. "I've heard her extolled until I resolve to keep my room and all my belongings in spotless order. It takes nearly all the morning before school time to do it, and after, I've succeeded for about a week, mama gently remarks: 'I hope my girl isn't forgetting to be sisterly? I hear Rob mourning because Mabel never has time to help with his lessons any more.'"

"Then I'm full of remorse, and try to be the sister possible—but my room sometimes suffers a little. That's only two of the girls. There's the brilliant student that I attempted when Uncle John told her, and the missionary girl I wanted to be when I read that book last week. Its no use counting them. Every one crowds out the others, and I can't be all of them."

"I should hope not!" answered grandma. "Child did you ever read what Paul said about 'diversity of gifts, but the same spirit?' Just be sure what spirit moves you, and then try only to be your best self, in your own place."

The Catch-All.

Any man can sing by day; but only he whose heart has been tuned by the gracious hand of Jehovah can sing in the darkness.—*William M. Taylor.*

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A Busy Day With Jesus.

BY ALBERT R. BOND, A. M., TH. M.

The Savior's life was intensely busy. Previous to his baptism he was doubtless in preparation for his work of salvation. A short public ministry of three or four years was given to evidencing his divinity by miracles, to outlining the principles of his kingdom and to the training of the twelve for the evangelization of the world. The Gospels do not give a complete account of his deeds. John characterizes the unwritten record thus: "And there are also many other things which Jesus did; the which if they should be written every one, I suppose that even the world itself would not contain the books that would be written." We have only glimpses of Jesus at work. Let us notice the events of one day in his life.

1. The work of the forenoon.

The unpardonable sin (Matt. 12:22-37, Mark 3:19-30.) Jesus heals a blind and dumb demoniac, thus evoking from the Pharisees the accusation of a league with Beelzebub, the prince of demons. He replies with the illustration of the instability of the divided kingdom and with the argument *ad hominem* of the power of their sons to cast out demons. Then occurs the startling statement:

"Therefore I say unto you, every sin and blasphemy against the Spirit shall not be forgiven." What is the blasphemy against the Holy Spirit, or the unpardonable sin? The popular conception is contained in Alexander's Hymn (No. 247 in Baptist Hymnary):

"There is a line, by us unseen
That crosses every path,
That hidden boundary between
God's patience and his wrath."

The continued rejection of salvation, with its natural hardness of heart and lack of response to the appeals, is the idea usually advanced as the unpardonable sin. The man constantly puts from him the invitations to repent; he becomes callous to the truth; he no longer experiences his early promptings to obey; his repeated refusal of the truth results in want of conviction; he is regarded as having committed the unpardonable sin. But this is not the conception of Jesus. We grant that God may cease to strive with the obdurate sinner, but the committal of the unpardonable sin is not the cause. If we remain true to the context which furnishes the history of the utterance, we must reject the common idea of this sin.

The writer's idea of the unpardonable sin is this: the Pharisees charged Jesus with being an emissary of Satan, as the demons were evil spirits; the Holy Spirit, by whom Jesus wrought the miracle, is thus identified with Satan; hence God and Satan are one, and Jesus is an imposter. We thus see that the unpardonable sin is the ascription of divine agencies to evil agencies.

2. A sign demanded (Matt. 12:38-45).

The scribes and Pharisees demanded a sign and were pointed to the example of Jonah and the Ninevites. They sought to confuse Jesus and found their own condemnation pronounced by the men of Nineveh, for they rejected under the ministry of Jonah, and behold a greater than Jonah is rejected of them. Surely Jonah must have been a real, historic preacher of righteousness.

2. The household of Jesus (Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21).

The mother and brethren seek to come to Jesus but are hindered by the crowd. The occasion is furnished for giving a wide conception of his mission to the world. "Whosoever shall do the will of my Father which is in heaven, he is my brother, and sister and mother." The kinship of service is broader than that of blood. Christians belong to the household of Jesus in which preferment is dependent upon service. Children of

God and brethren of Christ are we who love the Father. The brethren of Jesus misunderstood him, and, as the multitudes crowded to him for healing and teaching, regarded him as insane.

II. The work of the afternoon.

1. The First Great Group of Parables. Jesus, sitting in a boat by the shore, taught the multitude. Detached parables have been given before, but this is the first great group and is given in the great ministry in Galilee.

a. Parable of the sower (Matt. 13:1-23; Mark 4:1-25; Luke 8:4-18). Jesus gives this well-known parable and furnishes its interpretation. It teaches the various ways in which God's word is received, with consequent results to each class.

b. Parable of the seed growing of itself (Mark 4:26-29). The gradual, orderly growth of God's kingdom is thus picturesquely set forth.

c. Parable of the Tares (Matt. 13:24-30). Contrary to the position of some people, this parable does not forbid the exclusion from the church of disorderly members. The separation of the good and evil will take place at the end of the age.

d. Parables of the Mustard Seed and the Leaven. (Matt. 13:31-35; Mark 4:30-34). These two teach the same truth—the gradual growth of the kingdom of God.

e. Explanation and Additions (Mt. 13:36-53). The parable of the Tares is explained, and the similar one of the Net is added. These two are coupled as looking to the future, when to the good and to the evil will be assigned everlasting dwelling places. The importance of the kingdom is emphasized by the parables of the Hidden Treasure and the Pearl of Great Price.

2. Stilling the Tempest (Mt. 8:18, 23-27; Mk. 4:35-41; Lu. 8:22-25).

Tired and wan from the strain and toil of the day, Jesus falls asleep in the little boat during the passage across the Sea of Galilee. Terrified by the sudden storm, the disciples arouse the Master. "Peace, be still." Turbulent with doubts, anxious with coming trouble, fearful with dangers, your heart may hear the potent words and there may be "a great calm." Lack of faith in all ages, no less truly than in this incident, will result in trouble.

3. Healing the two Gadarene Demoniacs (Mt. 8:28-34; Mk. 5:1-20; Lu. 8:26-39). We need not repeat the story. The Gadarenes thought more of two thousand swine than of two sane men. Men will object to religion if it interfere with their property. Jesus acceded

to the request for his departure from the country, and the Gadarenes never again had the opportunity of his beneficent work. The reproach of many opportunities comes to all. This is only one day in the life of Jesus, and doubtless all the events of the day are not recorded. From the ministry of Jesus let us learn the lesson of work.

Magnolia, Miss.

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MOZLEY'S LEMON ELIXIR.
Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.
W. A. GRIFFITH,
Reevesville, S. C.

MOZLEY'S LEMON ELIXIR.
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N. D. COLEMAN,
Beulah, S. C.

MOZLEY'S LEMON ELIXIR.
I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.
CHARLES GIBBARD,
No. 1515 Jefferson St. Louisville, Ky.

MOZLEY'S LEMON ELIXIR.
Cured me of enlarged Liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.
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FOR THE HOME.



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A LETTER FROM OLIO.

TO THE BAPTIST:

I have it in my heart to tell you of the kind and loving dealing of our Heavenly Father with me, through the hearts and hands of his servants.

On the night of the 2nd inst., the mail brought me a kind and brotherly letter from Bro. Mc-Bridges, of Norwood, La., containing a bank draft for \$25.00—a "Christmas gift"—from the Norwood church and congregation. For eight years I was pastor of the Norwood church. More than four years ago I resigned, yet every year they have sent me a present. It is sweet to the heart to be thus loved and remembered.

The night of the 24th inst., I went out on the front gallery to get a drink of water before going to bed. After getting the water, I saw a good sized box on the gallery and a barrel at the steps. Curiosity was excited, the family called up and investigation made. It was a Christmas box and a barrel of the best flour. Somebody had been playing Santa Claus with me. The box contained many good, nice, pretty and sweet things. There was a delicious "fruit cake," apples, nuts, candy, cheese and salmon, a beautiful ham-dish, salad dish and butter dish, a dress pattern, handkerchiefs, towels, stockings, socks, suspenders, and a box of fine toilet soap; also a letter containing \$2.60. There were other things, but were I to name them, somebody might think that a preacher ought not to use them. As this box came in the night, and I am not gifted with "second sight," I do not know who sent them. But from some names on newspapers used as wrappers, I suspicion that the Kinebrews, Smith's, Dunns, Neylands, Roarks and McCoys know more about it than I do. However this may be, a large contribution to the happiness of a preacher and his family was made. Two blessings were enjoyed, for the Lord Jesus says, "It is more blessed to give than to receive." There is a blessing in receiving, but a greater blessing in giving.

On the night of the 25th, the mail brought from Bro. Charlie Haskins, wife's nephew in Texas, a registered package, containing one of the best thumb indexed Bibles I have seen, a nice little volume, "Hand Book for Workers," six Testaments for the grandchildren who go to Sunday School, and \$1.00 to buy little presents.

To go back a little, in hay time, Bro. Kinebrew sent a big wagon load of hay; corn gathering, Bro. R. D. J. Smith sent a full wagon of good corn. Thanksgiving time Sister Chance sent a fine turkey.

In all these things we see how kind our heavenly Father has dealt with his unworthy servant. It touches the heart and puts into the mind the 103 Psalm: "Bless the Lord, O my soul, and all that is within me, bless His holy name."

I want to join Bro. James G. Sibley in requesting Dr. Venable to have published in tract form his paper Pastoral Support, as published in your issue of Nov. 30th. I believe that said tract put into every Baptist family in Mississippi would do a great deal of good.

Yours fraternally,
THOMAS LANSDELL.
Dec. 26, 1899.

R. D. J. Smith sent a full wagon of good corn. Thanksgiving time Sister Chance sent a fine turkey.

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THOMAS LANSDELL.
Dec. 26, 1899.

I BELIEVE

1. In God's righteous dealings with men; that "with God there is no respect of persons;" that "we see on the other side with God, all would be light as to the seeming prosperity of some and adversity of others."

2. In God's plan of salvation: God so loved the world that He gave His only begotten Son that whosoever believeth in Him might not perish, but have everlasting life. "Not of works." No water. "By grace are ye saved, through faith."

3. In God's election of grace: "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son; whom He did predestinate, them He also called; and whom He called, them He also justified, and whom He justified, them He also glorified."

4. In the free agency of man: "That whosoever believeth will not perish." It is a very poor house that has only one side.

5. In the final perseverance of the Saints: "My sheep hear my voice, and they do follow me; and I give unto them eternal life, and they shall never perish." It's a very shaky religion that keeps one in the dark as to whether he is going to hell or heaven. I prefer Christ's religion.

6. That the love of Christ constraineth us: "to love our neighbor;" to love lost souls; and seek their reclaiming; to "give as the Lord hath prospered us" to missions; to adopt the words of David: "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness," to sing:

"I love thy kingdom, Lord,
The house of thine abode."
I believe "the love of Christ constraineth us" to pay our debts: to our fellow men, to our preacher, and to God's house.

J. E. PHILLIPS.

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We are an old established firm. Been in business for years. Know what is required. Customers have the benefit of our experience. We are responsible and guarantee everything. Reader, here is a chance of a life-time. Go in business for yourself. We start you. Now is the time to make money. Sample of tableware plated on our machine for a 2c stamp. Write to day. Our new plans. Testimonials and circulars. Free. Don't wait. Send us your address any way. Address

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SUNDAY SCHOOL

LESSON FOR JANUARY 7, 1900.

BY W. F. YARBOROUGH.

THE BIRTH OF JESUS.—Luke 2:1-19. (Read Luke 1: Mat. 1; John 1:18.)

GOLDEN TEXT.—Thou shalt call his name Jesus; for he shall save his people from their sins. Matt. 1:21.

For eighteen months we shall study the life of our Lord, as set forth in the Gospels, in chronological order—as nearly so as we can determine it. To do this intelligently, a good harmony of the Gospels (Broadus' or Clark's) is indispensable. We can hardly overestimate the importance of this subject on which we are now entering. All the Bible centers in Christ and his mission into the world. We are delving into the richest treasures of divine revelation. This first lesson is a lesson of beginnings. We go back to the advent into the world of the infant Jesus, whose birth and splendid reign were foretold by the prophet Isaiah in the lesson of two weeks ago. We are not prepared to understand the lesson unless we note the antecedent events contained in the Scripture, suggested for reading.

Observe, especially, the appearance of the angel, Gabriel, to Zacharias in the sanctuary announcing the birth of John the Baptist, the annunciation to the virgin Mary of the birth of Jesus and the visit of Mary to Elizabeth, Luke 1:5-56; also the annunciation to Joseph of the birth of Jesus, Matt. 1:18-25.

SOME EXPLANATIONS.

The enrollment. As a historian, Luke gives a note of time for the events he is about to relate. It is a decree of the Roman Emperor, Augustus, for a world census, *i. e.*, of the Roman world. It has been argued that such a decree could not affect Palestine at that time, since it was not a province of Rome, but an independent kingdom under Herod, and not subject to Roman taxation. It should be remembered that Herod was nothing more than a vassal of the Roman Emperor, and was too obsequious and cringing to refuse such a request from Augustus, should he have seen fit to make it. Although Josephus shows that in taxation Herod acted independently, it is highly probable that he had to pay tribute to Caesar. If, after Herod's death, when the kingdom was divided between Herod's three sons, Augustus ordered the taxes of the Samaritans to be decreased, on account of good behavior, as shown by Josephus, it stands to reason that, in the last years of Herod, Augustus had things pretty much his own way in Palestine. At any rate, aside from any question of inspiration, Luke's accuracy as a historian has been too well vindicated to call in question so plain a statement, because it cannot be verified by direct statement of other historians.

When Quirinius was governor of Syria. Another difficulty is met with in connection with the part that Quirinius had in the execution of this decree. The plain statement is made that "this was the first enrollment made when Quirinius was governor of Syria." At-

THE BAPTIST.

January 4,

tempts are made to evade the difficulty by forced interpretations of the passage. For instance, that the enrollment was attempted under Herod, but not effected till ten years later, when it is known that Quirinius was governor of Syria; or, distinguishing between the enrollment and the taxation and making Luke refer to the enrollment as a note of time, and then state, parenthetically, that it did not take effect until Quirinius became governor. All this is an evasion. The plain statement is, that this was the first enrollment under Quirinius, thus plainly implying that there was a second, to which Luke probably refers, Acts 5:37. If we can find a probable explanation of the difficulty, it is enough. We do know that there is a gap in the history of Quirinius during the closing years of Herod's reign, when we lose sight of him. The word here translated governor may have a special meaning, *viz.*: that he was performing the functions of that office without really holding it. The census may have been begun by Herod and completed by Quirinius. Luke plainly implies that Quirinius was connected with the census. He may have been governor of Syria twice. Taking all this in connection with Matt. 2:1ff, we know that Jesus was born before Herod's death, which, according to available data, must have occurred in the year of Rome 750. But according to our mode of reckoning A. D. 1, corresponds with the year 754. Since Jesus was born before the death of Herod, it must have been at least a year before, (compare Matt. 2:16) or in the year of Rome 749, which places his birth at least four years before A. D. 1. There is no evidence whatever that it was on December 25.

Joseph also went up. The Jewish custom of census taking, was to enroll the names of citizens at the town from which the family originated. As Joseph was of David's family he would naturally go to the city of David, which, as is plainly stated, was Bethlehem. It has been objected that there was no use in Mary's going with Joseph and that Luke must have made a mistake to have Mary making such a journey under such circumstances. We need not concern ourselves about this. The record is that Joseph went to get himself enrolled with Mary. Whatever may have been the immediate cause of Mary's going, we know that the divine purpose was behind all. See Matt. 2:5,6. Arriving there and finding no guest-chamber, on account of the crowd the infant Jesus was born and they laid him in a manger where the cattle fed. He may have been born in a cave for cattle were often cared for in such places, and this agrees with tradition.

The angel song. In the fields hard by Bethlehem were shepherds, keeping in turn, the night watches over their flocks. These may have been temple shepherds keeping the sheep for sacrifices. As we know nothing of the weather during that season we can argue nothing for, nor against December. The fact, that, high heaven and lowly earth were brought together, is the point for us to see. The rendering of the R. V. is, Dr. Broadus says, unquestionably correct. Then we have the song in two members, corresponding one to the other. Observe the correspondence of

"glory" and "peace," "in the highest" and "on earth," and finally "God" and "men of his good will." The meaning is that peace will come to men with whom God is well pleased.

SOME SUGGESTIONS.

1. God uses human decrees to carry out his own decrees. Little did Augustus and Quirinius know that they were fulfilling prophecy when they enrolled the Roman world for taxation. We are free, so far as our consciousness goes, as God himself, yet it is God working in us both to will and to do of his good pleasure.

2. The trouble has ever been that there is no room for Jesus. What a stir there would have been that night, in Bethlehem, had it been known that the King of Glory was coming to the little town. How many beds would have been vacated by the occupants, that their owners might have the honor of entertaining the infant King! But he came unrecognized and found no place to lay his head, save in the manger. Jesus yet waits to be received into human hearts where he may be born as King, but, not knowing the things that make for their peace, too many shut him out because there is no room in their hearts for him.

3. Glorious visions often come to those who humbly though faithfully are engaged in some common-place duty. Not to the rabbis and priests of Israel but to the lowly shepherds, the revelation of a Savior's coming is made.

BIGGEST SHOW 'CEPT ONE.

A circus was coming to a Southern town, says the Portland *Transcript*, and every barn and fence within a radius of twenty-five miles or more had been covered with the usual lurid announcements. An old time colored man and a dusky yellow boy were gazing at the bills and wondering.

"Barnum and Bailey's circus. The biggest show on earth," read the youngster.

"What—what's dat?" asked the old-time dandy, pricking up his ears.

The boy read again the legend of the show-bills.

"You don't know what you is talking about, nigger. Dat show can't touch John Dobbinsou's He use to come froo here, and dat was a show wuth seein.' Dat was de bsgges' show on dis eari, sho'nough."

The old man had evidently not seen a circus for many years. Elderly colored people throughout the South like to talk about John Dobbinsou.

"Read it for yourself, then," said the boy. "I tell you that thing says this is the biggest show on earth."

The old man proceeded to spell out the big letters. He waded through "Barnum and Bailey," and after a rest began on the remainder of the sentence:

"Big-g-e-s-t s-h-o-w-o-n-e-a-r-t-h, S-e-p-t. 1."

"I knowed it! I knowed it!" shouted the old man, jumping up and down in his glee. "De bigges' show, 'cept one! Dat was John Dobbinsou's."—*Ex.*

1900;

The Home.

The First Step.

"It is the first step which is hard."

She stood alone in the doorway,
Troubled and full of alarms
As she scanned the long, long distance
To her father's open arms;
It was so easy to stumble
She knew, to her baby grief,
And the way seemed fraught with danger;
So she breathed a sigh of relief
When, after her first weak footstep,
Her father the path made clear
And, safe at last in his keeping,
She remembered no more her fear.

So we, with many forebodings,
The untried pathway view
That leads from the world of evil
To our Father's love, so true,
We often may falter and stumble,
And pleasures the goal may dim,
We may tremble and say: "We cannot,
So hard is the way to him!"
But the Father's hand is saving,
And perils shall be forgot.
We are safe in his wonderful keeping
Who life to the sinner brought.

—Baptist Union.

Rules For the Kitchen.

Keep all dry stores, such as rice, sugar, carbonate of soda, etc., in clean, dry, covered tins and jars, or dust and insects will soon appear.

Burn all vegetable parings and stalks, fish bones, and such like refuse, for if put in the dust-bin they speedily decay and cause various ailments.

Never pour the water in which greens have been cooked, down the kitchen sink, but somewhere outside. If this is impossible flush the sink afterwards well with cold water, to which some disinfectant has been added. This prevents the tell tale odor of greens pervading the house for hours afterwards.

Put in the dampers in the kitchen range when but little fire is required, so as to prevent unnecessary waste of fuel.

Where gas stoves are used, lower or turn out the burners as soon as may be; his will make an enormous difference in the gas bill.

Avoid the too common habit of banging the oven door; it often means, by the sudden vibrating and intruding of cold air, the spoiling of light cakes and pastry.

Fill dirty saucepans with hot soda-water till there is time to wash them; this means a great saving of time in the end.—*The Presbyterian*.

Where Ten Dine on One Egg.

One egg for ten guests, says a traveller, is the custom at the California ostrich farm.

"One, two, three, four, five, six, seven, eight, nine, ten," said the farmer, counting the guests he had invited to spend the day at the ostrich farm with him. "I guess that one egg will be enough."

Having given utterance to this expression, he went to the paddock and soon brought to the house an ostrich's egg.

THE BAPTIST.

11

For a whole hour it was boiled, and though there were then some misgivings as to its being cooked, the shell was broken, for curiosity could no longer be retained, and a three-pound hard-boiled egg was laid upon the plate.

But, apart from its size, there was nothing peculiar about it. The white had the bluish tinge seen in the duck's eggs, and yolk was of the usual color. It tasted as it looked—like a duck's egg, and had no flavor peculiar to itself.

As it takes twenty-eight hen eggs to equal in weight the ostrich's egg which was cooked, it was evident the host knew what he was about in cooking only one. There was enough and to spare, and before leaving the table the party unanimously agreed that an ostrich egg is good fare.—*Herald*.

The Parlor.

A vast amount of unhappiness in this world is caused by contrasting our circumstances and surroundings with those of our neighbors, and attempting to live up to what we believe they expect of us, says a writer in the *Tribune*. Most persons would find that they finally commanded the respect of the most critical, if they showed perfect indyepence and made their house as attractive and comfortable for themselves as they could, without regard to the opinion of others. The parlor is the room in the house on which the greater part of the money spent in furnishing is often expended, and it is the room of least value to the household.

It has been proposed boldly to do away with this room. In some cases this is the best plan; but in families where there are few or no servants, and many children, the parlor is a necessary room. A parlor is a room of refuge, because it is kept shut up from small, but dusty, footprints and the all-invasive disorder caused by continual use, which in spite of the best efforts, must occasionally penetrate into the sitting-room. Literally, the parlor means a room for talk. It was formerly the reception-room of the convent, where the nuns met occasionally for talk or parlance. It is a room that can be set apart and easily kept well swept and dusted, and always neat, even when all the work is done by one pair of hands, because it is not in continual use, like the sitting room.

It is a mistake to spend much money on this room simply because Mrs. Smith or Mrs. Jones does. Reserve the best pictures for the sitting-room, where the family can enjoy them every day. Put the most comfortable chairs in the sitting-room. Furnish the parlor neatly and daintily, without much expenditure. It does not require such strong, durable furniture as the sitting-room. More delicate colors can be used, and less expensive materials may be employed, because there is less wear. A simple, dainty little room of this kind, in which one may listen to the chat of the casual visitor, is a great assistance and relief to the working mother, who will have many guests whom she does not care to receive in the sitting-room. The confusion that may have taken possession of that room becomes a double source of annoyance

The Wife's Power.

BY REV. J. ADDISON SMITH, D. D.

The responsibility of the wife is found in the fact that she is, as her name implies, the "weaver" of her husband's destiny. In scores of instances wives make husbands. This is so true that it has passed into a proverb, that the husband must ask the permission of his wife to be good or great. With her is the key to his highest potentialities, for with her rare sympathy, tact and help she can weave for him a brilliant destiny. Back of all the achievements of modern science stand the photographs of noble wives, whether we take explorers, patriots, philanthropists, philosophers, statesmen or ministers of the gospel. Touching explorers, we have Sir Samuel Baker in Africa seeking the sources of the Nile. His labor ought to stand by the side of Burton, Speke, Grant and others, but his wife was the power behind the throne, leading the way through the deep wilderness of Africa's dark land. So with Henry Schliemann in unearthing a dead classic world, which we have seen at Athens in his cabinet, but his wife was his helper and stay. So with Mariette, of France, in his laborious work in unearthing Egypt. His wife was his inspiration and reward.

So with patriots Martha Curtis made Washington great, and was the mighty force at work to give the colonies their liberty. Remember how Washington was abused for becoming a member of the Continental Congress. He was charged with fomenting rebellion, his character was blackened; and in this dark hour it was his brave, heroic wife who said, "Go ahead! You are right!" And Washington became the Father of His Country because Martha Curtis, his wife, had first become its mother. The same was true of Lafayette, with his Anastasie de Noailles; of Garibaldi, with his Anita; and Bismarck with his heroic wife, Johanna; for well has it been said that the success of Bismarck in making the Fatherland was due more to good Johanna than to the favor of the Emperor William.

The same is true of philanthropists. The late Earl Shaftesbury was largely indebted to his noble wife for the man he became. The same is true of philosophers. The success of Sir William Hamilton in a Scotch university, was due to his wife. The same is true of statesmen. Such immortal men as Edmund Burke, England's greatest statesman; blind Henry Fawcett, Palmerston, Beaconsfield, Gladstone and others admit that their wives helped to make them great. The same is true of pastors. Bishop Marvin, Dr. Lange, of Berlin; Dr. Jav, of Bath, England; Dr. Prentiss, of New York, and scores of others are proud to admit that their wives have lifted them into power.

Ministers and Churches.

GLOSTER.—We closed our third year as church and pastor here yesterday. They have been years of hard work, but the hand of the Lord has been leading.

There have been added to the church over 100 new members. We have raised over \$5,000 for all purposes. We have a B. Y. P. U. of about thirty members. Ladies' Aid Society doing good work. Sunbeam Society with twenty five members. We have recently had some good additions to our church. Next Sunday we hope to round up our collection to Foreign Missions. The pastor's home will be a great addition to the church. We hope for better things this year.

Happy New Year to all the brethren and to you, Brother Editor. JOHN P. CULPEPPER.

Churches of Oxford Association.

At the last meeting of Oxford Association in September last, in response to our earnest appeal by our venerable brother A. A. Lomax, nearly \$100 was raised in subscriptions and cash for the support of Bro. J. R. Taylor, at Mississippi College. So far as my information goes only \$42.25 of this amount has been paid. Bro. Taylor is in need of help. Will all the churches who made a pledge at the association redeem it at once and forward either to me or to Bro. Taylor at Clinton.

The following pledges so far as I know, are still unpaid: Antioch, \$2.00; Big Springs, \$2.00; Bethany, \$2.00; Bethel, \$3.00; Concord, \$5.00; Clear Creek, \$5.00; Courtland, \$2.50; Good Hope, \$5.00; Liberty Hill, \$3.00; Mt. Pisgah, \$5.00; Pope, \$1.00; Pilgrim's Rest, \$5.00; Paris, \$1.00; Potocna, \$1.00; Pisgah, \$1.00; Shady Grove, \$2.00; Water Valley, \$10.00; Yellow Leaf, \$2.50.

Some of the above churches had no representative at the association, but the amount opposite their names was assigned to them as a reasonable amount, that each church would cheerfully pay when their attention was called to the matter. To some of them I have written a personal letter, in which I called attention to the matter. Brethren, while we are contributing to the support of those of whose worthiness we know nothing, let us not neglect those whom we know personally, and whose labors among us testify of their worthiness. I very seriously question the wisdom of an individual or church assuming the support of a young man in school as a ministerial student, of whose character, or natural endow-

ments, or financial prospects nothing personally is known by those assuming his support. It is not good business policy, less is it good religious policy, and especially when the man is only a "novice"—un-
tried.

L. HARGIS.

ABARDEEN.—Bro. Kincannon, of Monroe, La., has accepted the call to the pastorate of the Aberdeen Baptist church for 1900 and writes that: "If not hindered will fill the pulpit first Sunday in January." And again I wish to thank one and all who have manifested an interest in our securing a pastor.

A. J. BROWN.

Preachers' Institute.

Dr. Venable's health has failed him and he wishes me to countermand the statement that he will hold a Preachers' Institute at Crystal Springs at the time mentioned, and hopes to fix a time in the near future.

I will notify through THE BAPTIST when it will begin. Let us pray that his health may return. Keep a lookout for the time.

Respectfully,

W. S. ROGERS.

Married.

At the residence of Dr. J. R. Steinwinder, Meridian, Miss., on October 23, '99, Mr. F. W. Garner and Miss Clara Hawkins, Rev. J. R. Farish officiating. May the Lord bless this young and well matched couple in all the affairs of life.

Married.

On Dec. 20, 1899, in the beautiful and happy home of our spignior deacon, R. P. Brown, at highnoon, R. A. Cooper officiating, Mr. J. Murphy Thomas to Miss Lula Brown. At the conclusion of the ceremony the newly wedded couple left the way followed by a goodly company of friends to the dining hall where a dinner after the most modern style of elegance was served. Pontotoc is poorer and Tupelo richer by this union. May heaven's blessings be on them abundantly.

R. A. C.

Married.

At the residence of the bride's father, near Flora, on Sunday Dec. 17, 1899, Miss Ethel Hammack and Mr. Woot O'Neal were happily married.

This was the first service of this nature ever rendered by the scribe and he prays for an especial blessing upon their wedded life.

B. SIMMONS.

BLUMYER CHURCH BELLS.—ORDER OTHER BELLS. SWANSON, MISS DORABLE, LOWER BELLS. OUR PATENT CATALOGUE. BELLS, W. F. YARBOROUGH. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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I have never before in my 35 years of practice of medicine given my testimonial or recommendation to any patent medicine, but there is a remedy, the result of which has come under my own observation; for there is no Disease which has so baffled the medical skill of all ages as RHEUMATISM and to find a Reliable remedy for the same. At last we have found it in "5 DROPS," manufactured by the Swanson Rheumatic Cure Company, Chicago, Ill.

The "5 DROPS" has proven itself wonderful for its curative power in Rheumatism, not as a Temporary Reliever only, but to give a Permanent Cure even in chronic cases. Sometime ago, I had among others several Rheumatic cases, under my treatment and prescribed for these patients the very best Remedies which I skillfully selected, but without desirable results. I then heard of "5 DROPS" and of its Wonderful Cures, and prescribed it to a great number and to my surprise, I will say that in the course of Two or Three Weeks after they had used "5 DROPS" and "5 Drop" Plasters they were Cured.

Among these were a few who had, for a number of years, been suffering with Chronic Rheumatism, who had piloted themselves around on Crutches. They came to my office with me and told me they were perfectly Well. They give all the credit to "5 DROPS" and to "5 Drop" Plasters and this is their testimony to the Swanson Rheumatic Cure Company, for their kindness and for the conscientious way in which they are placing these Wonderful Remedies among suffering humanity, which they told me, to write to the Company as an acknowledgment.

As I have seen the Curative Power of "5 DROPS" and "5 Drop" Plasters, in a great many instances, I can truly recommend them and also that the firm is perfectly honest and reliable to deal with. C. A. JACKSON, Physician and Surgeon, Kearney, Neb., Aug. 29, 1899.

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Deaths.

William Wilder.

William Wilder died on the 8th of December, 1899, at his home near Cookeville, Miss., aged 76. He had long lived in this community, a marked example of a true, upright, and useful citizen. He was Deacon in the Pleasant Ridge Baptist Church, and was superintendent of the Sunday School, and was a constant and devoted attendant at the church meetings. When such men pass away we feel their loss, for we feel the need of their influence in the community. We much feel his loss.

He lived to see his children all married, who, with the bereaved wife, mourn their much-lost loss.

J. H. BUCK.

Macen, Miss., Jan. 1, 1900.

Dr. J. M. Palmer.

At home near Lynnwood, Miss., Dec. 21, 1899. Dr. J. Monroe Palmer was born in Troupe county, Georgia, Feb. 24, 1813, aged 86 years, 10 months. Practiced medicine eighteen years; married in New Orleans, January 11, 1857, to Miss E. D. Morehead. Joined Antioch church in 1871, lived a useful consistent member till death. Dr. Palmer was a typical citizen, loved his country, family and church; a friend to every good interest. The writer, in an humble way, was his pastor fourteen years, and in all those years found in him a friend and supporter. He leaves a wife and four children, embracing as one, the Hon. Eugene Palmer of Forest, Miss. May God Bless our dear Sister Palmer and children.

PASTOR.

Eades.

Our hearts were saddened in the midst of the joys of Christmas by the tragic death of Little Oscar Eades, one of our bright Sunday school boys. Last Tuesday, the 26th, Oscar in company with a number of his companions went out for a Christmas hunt and in picking up the gun, in some way the hammer hung in a root or the grass and discharged it, the whole load taking effect in the arm, necessitating amputation from which he died on Wednesday morning. The tragic and sudden termination of that young life would have been inexpressibly sad but for the recollection that he had trusted in Jesus.

During our meeting which closed only about a month ago Oscar was among the very first to give his heart to God. He was a bright and winsome boy and the esteem in which he was held and the deep sympathy felt for his sorrowing parents was shown by the great crowd that attended the funeral. We shall miss him much from the Sunday school for he was so regular in attendance. God bless that sorrowing home and may He deal tenderly with those stricken hearts.

N. W. P. BACON.

Oxford, Miss.

Rev. J. Jasper Green.

This good man fell asleep in Jesus, at his home in Brookhaven, Dec. 10, '99, leaving behind sixty-two years of

blessed memory. He had been in ill health for several months, but his death was hastened by an acute attack of bronchitis. At the age of seventeen, he gave his heart to God and united with the White Oak Baptist church, Copiah county, and soon after entered the ministry. In 1857, he entered Mississippi College where he was prosecuting his studies when the bugle blast of war called him from college halls to the field of battle. A braver, truer soldier never wore the gray, but let some comrade in arms tell the story of Capt. Green's military heroism. This is intended as a tribute to Bro. Green, the soldier and herald of the cross. He was a good minister of Jesus Christ—good because he was successful in soul winning, the chief end of the minister's vocation. He resembled, at least in one point, the great Moody, (who was his senior by just a month and whom he preceded to rest by a few days.) Like him, he was impelled by a consuming passion for souls. During his ministry of a third of a century he baptized upwards of 2000 souls. To win souls was his chief delight. He was never happier than when sons and daughters were born unto God. This hope for souls manifested itself in self-giving, which is the proof of love and the test of discipleship. His life like that of every true minister of Jesus Christ, was one of hardship. He went through heat and cold, sunstroke and rain, over long wearisome roads to preach the unsearchable riches of Christ. He endured hardness as a good soldier. Strange to say, this same nature, that, when the occasion required, presented all the qualities of the lion-hearted soldier, could when pleading with men for Christ, be as tender and gentle as a little child. He possessed in a remarkable degree that spirit which the Master commended, when He said, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." This spirit brought him very near to little children, and he seemed at his best when endeavoring to lead them to knowledge of the Savior. It might be said of him, as of an eminent French author, "He loved God and little children."

The elements were so mixed in him as to make, not a famous man but what is far better, a useful man. I know of no higher encomium to pay any man, than to say, he served his day and generation according to the will of God. It is better to be useful than to be great. His faith was simple, strong and enduring. He believed with all his heart and mind in the Bible, and in the God of the Bible. By his faith he overcame the world and triumphed over death. Conscious of his approaching departure, he spoke freely to the loved ones concerning his hope and his readiness to go. The further he penetrated the dark valley the more precious did the Book become. He seemed to bask his soul in that sweet message of comfort contained in the fourteenth chapter of John's Gospel. Echoing the sentiment of the great Apostle, he said his fight was finished. To Bro. Anding, a brother-in-law, he said, "My last message to my brethren in the ministry is that they be faithful to the gospel of Jesus Christ." And thus he talked as he saw "earth receding and heaven opening." "Let me die the death of the righteous and let my last end be like his."

W. F. YARBOROUGH.

Mrs. V. E. Dodson.

The cycles of time have made a year to-day since my beloved wife, Mrs. V. E. Dodson breathed her last and ascended up and joined that company on high who have washed their robes and made them white in the "blood of the Lamb." Her holy life was the fruitage of her Christian profession. She realized what Christ said, "So am I with you all; ways even unto the end"—and that the Spirit bore witness with her's that she was the child of God.

She walked by faith and was happy even unto death; the natural result of holy living and that by faith through grace—to die in peace is that desideratum and hope of life—to die happy is the immutable consequence of living right—Christ formed within the hope of glory.

Her faith in Christ inspired her with rapture in leaving this world of sin, pain and trouble—she realized what God said, "Be thou faithful unto-death and I will give thee a crown of life." As she lay on her couch a few days before her death, she said I am prepared and want to be free from pain and be with my God; she looked upon the confines of time and gazed into eternity; "I know that my departure is at hand. I am now ready to be offered; there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give at that day." "O death where is thy sting, O grave where is thy victory?" Thanks be to God which giveth us victory through our Lord Jesus Christ. This good Christian woman for forty-four years, two months and twenty-one days—our married life was the idle and object of my affections—here chaste and reciprocal affections cemented a union death alone could sever. "But she will never leave me though she has passed through the shadows of death to the sunlight above. A thousand sweet memories are holding her fast to the places she blessed with her presence and love."

"The dearest one on earth can we cease to remember,
The last look of life and the low-whispered prayer—
O could be the heart as the ice of December
When love's tablets record no remembrance there."

Her moral and intellectual worth as an affectionate companion can only be realized by me. She was to me like a guardian angel ever ready to aid and to encourage me in all of life's trials and conflicts; yet observant of her pre-eminent sphere and careful not to obtrude or meddle in matters where she had doubt of her competency to judge—but in many cases when she saw I was excited or exasperated by the rude collision with the world gently and quietly kept me from rash expressions or precipitate acts to which my disposition was too much inclined. An epitome of her life I had inscribed on the shaft that marks her resting place in New Bethlehem's city of the dead.

BIRTH DEATH AND AGE.—She lived a Christian, died the death of the righteous and made home happy. "Though lost to sight to memory dear." Faith builds a bridge across the gulf of death. To break the shock blind nature cannot shun. "I am alone! But O for the touch of a vanished hand, and the sound of a voice that is still." What is the worst of woes that wait

on age? What stamp the wrinkles deeper on the brow? To view our loved ones blotted from life's pages, and be alone on earth as I am now.

T. A. DODSON.

Days, Miss., Dec. 25, '99.

OBITUARY.

Mrs. Sarah Ann Richardson (nee Westfield) was born in Greenville, South Carolina, Dec. 2, 1825, and died at Baldwin, Miss., Dec. 9, 1899, having lived a few days more than 74 years. She was married to Maj. John H. Richardson, June 10, 1853. Immediately they moved to Pickens county, Alabama, where they lived until 1872, when they moved to Baldwin, Miss., where she died. Mrs. Richardson made a profession of religion and joined Providence Baptist church in 1855.

Although afflicted for 50 years she bore her sufferings and with fortitude and even cheerfulness and was remarkable for her energy even to the last.

She was a thoroughly practical woman with a fine well-balanced mind. When her husband went off to the war, he left his farm and his servants for her to manage as best she could. On his return he found everything in order—the crop made and gathered and the stock in good condition. Mrs. Richardson came of a good family. The Westfields were among the most prominent people of South Carolina. She was all her life in good circumstances, but she had that true nobility of character which raised her far above anything like boasting or display. It may be truly said that hers was not "that outward adorning of plaiting the hair and of wearing of gold," but it was "the hidden man of the heart," "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Her Christian character was consistent, blameless, beautiful. Like Anna, the prophetess, she "served God night and day." She was a woman of great faith and was much in prayer. She said that many a time, when suffering at night, she had prayed for relief and obtained it, and had gone to sleep like a child.

Not long ago she told her husband that her sufferings would soon be over and that she was going home to God.

When a friend spoke to her a few months ago about the noble life she had lived, and how much she had accomplished, she replied, "I am not so glad as I ought to be, I feel that my afflictions are sent to make me better."

In death her face wore a beautiful expression of peace and rest. All signs of pain were gone and she seemed to be sweetly sleeping. Thus passed away a noble Christian and a devoted wife.

May the Great Comforter whom Jesus promised give consolation to the bereaved ones, especially may His grace be upon her devoted husband.

J. S. BERRY.

Baldwin, Miss.

A little three-year-old girl, whose mother was trying to get her to sleep, became interested in some noise. She was told that it was caused by a cricket, when she sagely observed: "Mamma, I think it ought to be oiled."

The Pill that Don't GRIPE, 50 Pills 25c. Ask for Grove's Painless Liver Pills.

Woman's Work.

CUBA.

"Watch therefore; for ye know not what hour your Lord may come." Missionaries, 13; churches and stations, 10; baptisms, 363; churches constituted, 6; Sunday Schools organized, 7; teachers and pupils, 1,852; Missions at Mantanzas, Cienfuegos, and Santa Clara.

Study Topics.—Beginning and progress of work. The struggle for freedom. Changed political and religious conditions. The harvest white; the reapers welcome. Pressing responsibility.

The Hopeful Outlook.

Is there reason to believe that the Cubans will accept the Gospel? The history of Dr. Diaz furnishes the answer. In eleven years he baptized 3,000 people with his own hands. He planted seven missions and put fourteen men to work. In that period he was in jail six times. The authorities did what they could to annoy and hinder him in his work. The people listened to his message. In the war his missions were scattered, his helpers have been put to the sword. At the present time there are about 1,500 of his converts left. What he did while under the bans shows what can be done in propitious circumstances. Hereafter it will be possible to build churches with steeples, and to preach the Gospel boldly, and everywhere. The day for the Inquisition has past; the Cubans will hear and obey.

—Rev. Archibald Brown in the *Missionary Review*.

The New Havana.

Coming from Santiago to Havana, on the first day of February, was almost like coming from a quiet Wisconsin village to Chicago on the eve of a Presidential convention. The square in front of the Inglaterra Hotel was ablaze with gas-jets and electric lights, which illuminated brilliantly the tinted facades of the clubs, theaters and hotels that stood about it; scores of lighted hacks were dashing hither and thither with a continuous rattle over the cobblestone pavements; the sidewalks of the great tree-set boulevard known as the Prado were so crowded with laughing, chattering pedestrians, that one could hardly make one's way along them; hundreds of men were sitting at little round tables out in front of the cafes, smoking, drinking, and talking Cuban politics in the soft, warm air of a Cuban night; while the spacious barroom of the Inglaterra was filled with an inarticulate roar of voices from a great crowd of Cubans and Americans; most of whom were shouting and gesticulating as excitedly as if they were delegates at a national political convention in Chicago or St. Louis.

GEORGE KENNAN.

Blissful Ignorance.

"When somebody counseled keeping a

THE BAPTIST.

January 4,

record of answered prayers, Mrs. Amanda Smith, the colored Methodist evangelist, exclaimed: "It's all right for you learned folks to keep accounts, but, bless you, what can such ignorant souls as I do? I couldn't keep up with the Lord's goodness on a bicycle."

His Servant Shall Serve Him

"It told of Thomas A. Kempis that once during his student days his teacher asked the class, 'What passage of Scripture conveys the sweetest description of heaven?' One answered, 'There shall be no more sorrow there.' Another, 'There shall be no more deaths.' Another, 'They shall see his face.' But, Thomas, who was the youngest of all, said: 'And His servants shall serve Him.'"

Jennie Deans Said to the Queen.

"It is not when we sleep soft and make merry ourselves that we think on other people's sufferings. Our hearts are waxed light within us then, and we are for righting our ain wrangs and fighting our ain battles. But when the hour of trouble comes to the mind or to body, and when the hour of death comes, that comes to high and low—long and late, may be yours; O my Leddy—then it is na what we hae done for ourself, but what we hae done for others, that we think on maist pleasantly."

May God's Spirit lead us to desire to be truly helpful to others, that we may not pile up regrets when opportunities are gone."

As Seen by a Woman.

Nothing on earth is so terrible as the fear of it.

One of woman's pet economies is saving string that she never uses.

It is noticeable that persons with false teeth do not enthuse over green corn.

The ideal man is not the one that makes the best everyday sort of a husband.

If the telephone girl became engaged every ring she receives there would be trouble.

Babies are brought up on the bottle and men are brought down by the same means.

Housekeepers who prate of table butter could leave off the first letter and be more truthfully descriptive.

The feminine server in a cheap restaurant calls herself a waiter girl; the one in a wealthy family, a waitress.

Some of our friends are so dependable—they never come to see us but we may be certain they want something from us.

What's the use of crying over spilled milk, or of sour milk, either, when the cook tells you that the latter is just the thing for breakfast cakes.

It is a foolish bride who insists upon her husband's treating her on their wedding trip as though they had been married ten years—he is so quick to acquire bad habits, you know.—*Philadelphia Times*.

Girls Who Make Poor Wives.

I never see a petted girl, who is yielded to

in every whim by servant and parents, that I do not sigh with pity for the man who will some day be her husband. It is the worshipped daughter, who has been taught that her whims and wishes are supreme in a household; who makes marriage a failure all her life. She has had her way in things great and small; and when she desires dresses, pleasures or journeys which are beyond the family purse, she carries the day with tears, sulks or posing as a martyr. The parents sacrifice and suffer for her sake, hoping finally to see her well married.

They carefully hide her faults from her suitors who seek her hand, and she is ever ready with smiles and allurements to win the hearts of men; and an average man is as blind to the faults of a pretty girl as a newly-hatched bird is blind to the worms upon the tree about him. He thinks her little pettish ways are mere girlish moods; but when she becomes his wife and reveals her selfish and cruel nature, he is grieved and hurt to think fate has been so unkind to him.—*Home Journal*.

Preaching to the Dead in Sodom.

BY C. H. MEAD, D. D.

One day, with a godly sister, I made my way to Commercial street, in Buffalo, into the haunts of vice, misery and shame. No sound of church bells reached their ears, a sermon was unknown among them. The rich church members had refused to give me money to hire a hall for them, saying, "It will be like pouring money into a rat hole." So I went to an old variety theater where the lowest performances went on night after night, as the depraved men and women crowded to sing their low songs and drown their misery in drink. In the corner stood a bar, behind which the proprietor dealt out the poison to those already too poor for this world and bankrupt for the next.

Going up to the big, rough-looking man behind the counter, I said, "Is Mr. Humphreys in?" He roughly growled out, "There is no such man here."

"Who is the proprietor of this establishment?" "Old Humphreys."

"Can I see him?" "Are you blind?" "No." "Well, look at me; I am old Humphreys."

"I have come to secure your theater for one evening a week." "My theater; why, I use it myself every night except Sunday, and I would run then if the police would let me." "That is just the night I want it."

"Sunday night? the police will pull you." "I guess not; I want to talk, sing, pray and try to reach some of these poor lost creatures."

He straightened up, gave a prolonged whistle, looked into my face and said, with an oath, "Do you mean it?" "Of course I mean it."

"Well, you can have the theater." "Thank you, sir. What will you charge during the winter to light and heat it?"

"Not one single cent!" he replied, "and if you don't take it on those terms you cannot have it."

Sunday night came, and the building was crowded, and such a congregation! Women,

1900.

blear-eyed and debauched, and men impure and indecent. It was a strange sight.

We began singing, "Come, Thou Fount of Every Blessing." The sister and I sang the first line. It seemed to awake recollections. Tears began flowing down rough cheeks, then voices began to join in.

It was a horrible discord, because the music had gone out of their hearts and no melody was left. But the tears offset the discord, and as old memories grew, tears flowed faster and faster, and seemed to come back to hearts that had not known it for a long time.

Can the masses be reached? They were that night and every Sunday night during the winter. One night there came a man whose hair looked as though it had not known a comb for many a month, to whom a bath-tub was an unknown thing; a wretched coat in rags was all that covered the man's breast, and back.

We began by singing, "Jesus Lover of My Soul," but only reached the second line, when the poor fellow jumped to his feet, and in a voice of pain cried, "In God's name don't sing any more."

We stopped and I said, "What is the matter?" "Oh," said he, "you are killing me by your songs. My mother used to sing that song years ago."

Where is your mother?" "In heaven, while I am in perdition. I cannot stand these songs; let me go." But I said, "Not until we have prayed for you."

"Pray for me? It will do no good. Pray for these others before they get where I am." He made an impassioned appeal that melted the hearts of those sinners as no appeal from any preacher could do, and yet there were scores as low down as himself.

By urging I got him on his knees, and he prayed, and angels in heaven and lost sinners on earth looked on the strange sight. Late in the evening the answer came. The slave became a free man, the lost was found. That man went out from that place to sing the songs that mother sang. And in the summer time, securing a position as captain of a boat on the Erie Canal, he preached the gospel from Buffalo to New York.

Enlargement.

"There is a general feeling in the state expressed by the board, that from now on enlargement should be the watchword. Instead of letting down at this juncture, we should arise to the importance of the occasion. Many new fields are opening and many prospectively fruitful fields need aid. Nothing could be of greater advantage to the work of state missions than that every member of our churches could attend board meeting and see the grand opportunities that are ours and the desperate need of more means. It is not means beyond our ability to furnish, but that lie within our ability. How can we expect the Lord to go before us and bless us if we are willing to let slip these grand opportunities? And they are being and will be lost to us."

THE BAPTIST.

TEMPERANCE.

The Kind of Men We Need.

"God give us men—a time like this demands Great hearts, strong minds, true faith and ready hands; Men whom the lust of office cannot kill, Men whom the spoils of office cannot buy, Men who possess opalious and a will, Men who love honor, men who will not lie, Men who can stand before a demagogue And face his treacherous flatteries without wink."

Tall men, sunburnt, who live above the fog, In public duty and private thinking, For while the rabble with its thumb-worn creeds, Its loud professions and its little deeds, Mingle in selfish strife,—lo, freedom weeps! Wrong rules the land and waiting justice sleeps! —Dr. H. B. WHARTON.

Reforming Society.

A change is needed. Shall it be man or his environment, or both? The needed change is in man's interest. His betterment is the supreme consideration. Environment is to be thought of only as incidental and instrumental. What principle is to be applied, what method pursued in the transformation of human society? These questions touch the problem fundamentally. Two schools are working in directly opposite directions. They are proceeding upon principles which are mutually exclusive. One proposes to begin at the surface and work inward; the other begins at the center and works outward. One proposes to cure the disease by working on the symptoms; the other strikes at the seat of the disease. A better man is the end proposed in both cases. One thinks to reach this end by changing man's environments; the other seeks first to make a better man—to change the man—and claims that environment will adjust itself. This latter is the principle on which Christ proceeded and according to which the gospel is constructed, personal salvation is the one hope for the reformation and transformation of society. Socialism is on a back trail. Society can only be elevated and purified as the individuals composing it are elevated and purified. All transformation of the individual and of society must begin with and grow out of the regeneration of the individual.

After all, the question, at bottom, is one of diagnosis. The real trouble, what is it? The doctors will not agree as to remedies as long as they disagree as to the diagnosis. Man is a sinner—depraved and guilty. He is a rebel in God's government. He is dead in trespasses and in sins. From head to foot he is full of putrifying sores. He is wrong—constitutionally wrong—and without divine intervention, he is everlasting and hopelessly wrong. This is the diagnosis of the Great Physician not to strike at this, the heart and center is to deal with surface symptoms and reap failure.

It is not only natural, therefore, but inevitable that there should be a bad environment. Figs do not grow on thistles—never. The body will be fevered and distressed as long as there is poison in the blood. Many minds are trained on the evil condition of social and political life. And well they may

be. But these evil social and political conditions are effects. And effects cannot be changed by dealing with effects. Men have made these conditions, and the conditions are what they are because men are what they are. The only way, therefore—absolutely the only way, to change these conditions is to change men. It is only fruitless effect and useless waste to try to filter the filthy stream. The fountain must be cleansed. And this change that must be wrought in men is radical. It is not affected by statute law, or education or anything within the scope of the power and genius of humanity. It must be effected in at all, by the definite, direct and mighty work of God. The individual must have his eyes opened, he must be turned from darkness to light and from the power of satan unto God. "Ye must be born again" contains the principle that must be laid, or that lies at the root of the matter. All transformation for the individual and for society must come from this personal, spiritual birth.

In our eagerness to change things—to reform and transform society we would do well to heed the cry, "back to Christ." What was his way of dealing with bad governments, laws, institutions and customs? He and the disciples of his personal ministry had to do with social and political evils. They lived under a human government that was unjust and corrupt. They touched and were acquainted with oppressive and immoral social institutions and customs. Yet they did not attack these things or make any immediate effort to reform them. They were not reformers after the common acceptance of the term. They did not denounce slavery and polygamy. They inaugurated no crusades against any evil institution or custom. The method of Christ was the method dictated by divine wisdom. His ministry was to the souls of men. He aimed at the salvation of the individual. Every thing else was incidental. He sought to give a new life to the individual—to bring the individual into new and right relations to God. His aim, his method, was to inculcate principles—principles of righteousness—knowing that righteous principles, lodged in the lives of individuals would eliminate the impure and the unjust, and according to this order only is it possible to reform society and transform the world.

It is worth everything to begin at the right end of this menacing problem. The gospel holds the solution. The regeneration of the individual must be applied and this method pursued. Any other way means failure. It is not possible to have a just government justly administered, to have healthy, safe social conditions, while the individuals composing the government and society are selfish, impure and dishonest.—*Word and Way*.

Remedies for Evil Speaking.

Referring to evil speaking, a most kind and exemplary Christian says: "The longer I live, the more I feel the importance of the rules I have laid down for myself in relation to such matters. 1. To hear as little as possible to the prejudice of others. 2. To believe nothing of the kind till I am absolutely forced to it. 3. Never to drink in the spirit of one who circulates an ill report. 4. Always to moderate, as far as I can, the unkindness which is expressed towards others. 5. Always believe that, if the other side were heard, a very different account would be given to the matter.—*Exchange*."

Married.

In Yazoo City, Dec. 21, 1899, by Rev. A. J. Miller, Mr. T. E. Partridge and Miss Ada Hook.

Married.

In Yazoo City, Dec. 27, 1899, by Rev. A. J. Miller, Mr. J. M. Shackelford and Miss Jennie Beall.

Married.

At Elmwood, near Olive, Amite county by Rev. Thomas Lansdell, Dec. 29, 1899, Mr. N. B. Bridges and Miss Rebecca Humble.

Married.

At the residence of the bride's parents, Kemper county, Miss., on Dec. 17, '99, Mr. J. M. Creed and Miss Ellen Long. Elder J. R. Parish officiating. God bless this well matched pair, and may they prosper in all the relations of life.

Married.

On December 24, 1899, in the Baptist Church at Morton, Miss., Mr. L. E. Buchanan was married to Miss Mollie Dorris, the writer officiating. May heaven's richest blessings attend them through life, and may they serve the Lord faithfully.

J. PRESTON HARRINGTON,
Clinton, Miss., Jan. 1, 1900.

Wilson.

Sunday, December 17th was a very sad day for us at Learned, on account of the sudden and unexpected death of Bro. Sydney A. Wilson.

Sydney was assisting in boring a well, and accidentally got his arm entangled in the machinery. It was so badly crushed it had to be amputated. From the shock and exhaustion he never rallied.

Sydney was a devout Christian, and everybody who knew him loved him. He will be greatly missed in our church work, but with sad hearts we submit to him who knowest best, and believe the promise that "All things work together for good to them who love God."

Sydney was baptized into the fellowship of the Learned Baptist Church by the writer about two years ago. Since that time we have always considered him one of our "strong young men."

We feel that in his death our church has sustained a great loss, but we believe that it has been heaven's gain.

May God richly bless the bereaved and loved ones, and grant that we may all meet in heaven, where death is no more and where parting is unknown.

Fraternally,
J. PRESTON HARRINGTON,
Clinton, Miss., Jan. 1, 1900.

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2 ounces	26 inches	.60
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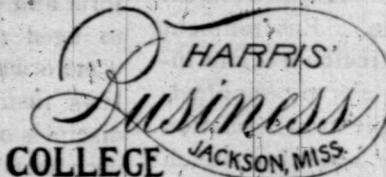
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Trade Mark Registered. Magic Seeds restore the nerve and vigor of youth. Easily carried in the vest pocket. Sent prepaid in plain box by mail to any address, for \$1.00, six boxes for \$5.00, with a written guarantee to cure or money refunded. Write for free circular.

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If troubled with Dizziness, Furred Tongue, Bitter Taste in Mouth, Bloating Feeling after eating, Constipation, Sick Headache, use Dr. M. A. Simmons Liver Medicine.

If you feel Dull, Languid, Broken-Down, Debilitated, have Weak Stomach or Indigestion, use Dr. M. A. Simmons Liver Medicine.

A Few Vacancies at Blue Mountain.

Blue Mountain Female College opens the new year's work with even 250 boarding pupils on the roll for this session. It now has decidedly the largest boarding patronage of any private female seminary in the South. A number of girls have been unable to enter our school this session for lack of room. However, we now

have a few vacancies. Prof. Berry expects to attend the inauguration at Jackson in January. This will be just at the opening of our second five-months session. Pupils from the I. C. R. R. who are coming at that time should join him. If interested write us.

LOWREY & BERRY,
Blue Mountain, Miss.

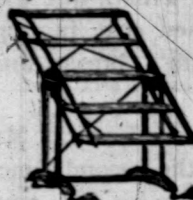
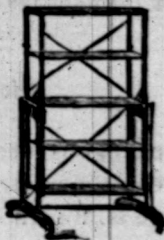


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